

Ancient Indian Astrology (AIA) Yearly Digest 2006

(AIA Conversations : April-Dec 2006)

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Preface

AIAF

AIAF is an organization to research, promote and discuss ancient indian astrology. We have a very popular yahoo group named [ancient_indian_astrology](#) for discussing this subject started in 3rd April 2006 and a website with a huge digital library at www.ancientindianastrology.com. AIAF website currently contains more than 500 articles and a free digital library having more than 1200 rare books and manuscripts. Probably it is the biggest free online astrology digital library available today. Sreenadh OG is the founder of Ancient Indian Astrology Foundation. Astrology researches, book publication, preservation and translatiaon of rare manuscripts, popularizing of astrology through discussions and conferences etc are all part of AIAF project.

AIA Digest 2006

This book is an edited version of some of the conversations happened in AIA yahoo group during Apr to Dec 2006 period. We plan to produce many such books based on the conversations happened in this very active group during the past years. We hope that the serious readers of astrology books, students and teachers of astrology and the astrologers will find this book much informative. The subjects discussed in this book are very unique and the information shared is otherwise difficult to obtain. Many secrets are shared in public for the first time, and it is a group effort. The credit for such a book belongs to all who participated and contributed in AIA yahoo group discussions.

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Regards, Sreenadh (sreesog@yahoo.com)

Website: <http://www.ancientindianastrology.com>

Yahoo Group: http://groups.yahoo.com/group/ancient_indian_astrology

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1. Astrology in epic period

[Sreenadh OG, DK, Pandit Arjun, Kishore Patnaik, Chandrahari]

Sreenadh:

The concept of Rasi (Sign) existed in the period of Mahabharata or not? Does anybody have a proof? If the concept of Rasi was not known at that time, should we conclude that only Nakshatra based prediction system (stellar astrology) - Probably a Nakshatra Cakram and predictions based on that - only existed in that period? In that case since combination of planets and Drishti of planets are mentioned in Epics (Mahabharata and Ramayana) should we conclude that, in epic literature, Combination means combination of planets in a Nakshatra and Drishti means Drishti of planets placed in different Nakshatras? It sounds absurd but seems logical! What is your opinion? Please clarify.

DK:

Faith can move mountains!

Sreenadh:

Of course I agree - Faith can move mountains. And I believe that systematic research can bring out many evidence and logics behind the concepts and knowledge put forward by the seers. :) I know you would agree. We are finding the first reference to signs in Yanjncha Valkya Smrithi. The Mahabharata or Ramayana does not mention the signs (The Sanskrit name - Mesha, Vrishbha etc), though it describes general astrology in detail. It seems that only the astrology based on stellar divisions were popular on those days. But the subject demands more research and verification. A study of astrology then naturally becomes a study of allied subjects such as History, Astronomy and Calendar systems, Mathematics, Literature and many more! Yes. Many have studied the subject of astrology, just out of curiosity. But only a few approached it systematically, trying to re-establish the lost facts and logics, and also trying to explore new horizons. Let us also be in that path of few.

The lines: "Two roads diverged in a wood, I took the one less traveled by And that has made all the difference" echoes in my mind.

Let us change those lines, and sing together -"WE took the one less traveled by - and that has made all the difference".

It is probably the hardest way, but why should we think that there is another simple way at all! (Because all of them fail to clarify the clear and logical questions asked) When we walk though our hard way, for the people who follow us later, it becomes the simple path, all the hurdles removed. Yes, it is a distant dream. But we should have a big dream and aim to follow, at least to fulfill a small amount of it. Dream of conquering the mountain and practice, we could at least conquer the hills. It is belief that keeps me in this path. Yes, I too think - Faith can move mountains. Shh.... and I am tying to move one... :)) Which mountain, I will explain - The logical and structural discrepancies in astrology today, by collecting/depending on all the support I can get from those great seers. And this little simple person with out any special abilities or knowledge as I am, I wonder how can I do it. Yes, may be me alone can not - but a group can!! Because there are many others who are far better than me, (in this group itself, and also in other groups), who has already done great efforts in this direction!! (Correcting the logical and structural discrepancies in astrology today, by collecting/depending on all the support we can get from those great seers). Yes. So if not me, many others can/will do it, and they are working in this direction. (me too...). Some of them are members this group and some are not! When I say this,

- 1) I remember Chandra Hari who corrected and supplied evidence related to the conceptual errors crept into modern astrology related to Ayanamsa.
- 2) PVR ji, of Vedic Astrology forum who created a great software and supplied it free to the world.
- 3) Persons like Dakshinamoorthi ji, Pandit ji etc who dedicated their life and work for the cause of astrology.

Yes there are many more. And the list is endless, ever growing... I respect and bow before those many who become part of such efforts due to their pure and selfless interest and curiosity in astrology and the respect for ancient knowledge. Yes, all these people, I feel close to my heart. At the end, I feel like asking to myself, what is the purpose of any research in to ancient astrology? And the answer pops up - Yes, It is required, since it makes this system more dependable, fruitful, beneficial to many. It helps us in revealing the truthfulness of Rishi vakyas to many. The great Sages uttered it, since they want us to know, and we do the same since we want them to realize the

greatness of those words by seers. Knowledgeable people approach everything systematical and in a structured way. They demand proof and evidence for everything. So we try to collect them, and present it to the posterity in a well structured way, since it is what they demand! Please correct me, if you find any of my thoughts going in the wrong direction.

DW:

All said and done, in the end it is all about the “jyoti”. is it not? Anything that leads towards that “jyoti” is the path to be followed.

Asato maa sad gamaya, Tamaso maa jyotir gamaya

[Lead me from untruth to truth, from darkness to light]

Sreenadh:

I agree to that statement. Thanks.

Chandra Hari:

Astrology in epic period, I am to have some loud thinking...to facilitate a detailed discussion - epics took their present form across many hundreds of years. They are not of one age and of one author. And latest redactions took place as late as 100 AD or even during Gupta times. It may look odd to some people the questioning of traditional beliefs about epics. But if we are looking for truth, we must try to know the historical facts that make a commentary on Gita unavailable before the time of Sankaracharya (800 AD).

If the epics and their history of avatars were true India would have been strewn all around with temples of KrishnaKrishna?

There are ancient records about the temples at Kanyakumari, Ujjayini,Kamakhya, Devagiri and about temples of Kerala like Thirumandhamkunnuand others. Why such records are not available about Ram temple atAyodhya?

Kalidasa when he wrote Kumarasambhava has referred to temples of Ujjayini and Devagiri. Has he referred to the Ram temple at Ayodhyain Raghuvamsam? Can such omission be natural? and Rama instead ofSiva and Sakti. What is the truth that emerges if we compare the numbers of Siva and Sakti temples with those of Rama and

Egypt of 2000 BC gives evidence in terms of ruins of ancient temples, palaces and burials but why Hasthinapura and Ayodhya is not giving evidence of even hutments in Ayodhya at say 1000 BC? On the contrary cities galore on the east in Harappa and Mohenjodaro. Why none has found the ruins of Great Mithila and Lanka?

Now coming back to the epic period - there is no unanimous conclusions on the historicity or date of the epics. Compare the Acharyaparampara of Vedanta with the Buddhist tradition - why the Buddhist tradition is more authentic with more details? How is it that Vyasa and Valmiki are mythical and Buddha is historical?

What about the Weekdays? Epics have no mention of them. Without weekdays can there be astrology? These are some thoughts that came to my mind.

Sreenadh:

Thank you for the guidance. This is prime reason I respect you - You always speak based on evidence only. :)

You said - "But if we are looking for truth, we must try to know the historical facts that make a commentary on Gita unavailable before the time of Sankaracharya (800 AD)."

Really that was a new knowledge to me! No. I don't know!! Thanks for providing that beautiful bit of info. Yes, I don't have answers to the other questions put forward by you as well.

You said - "These are some thoughts that came to my mind."

And now you have made us think in those lines as well. :) Yes, I agree, It is asking the right questions is the first step in getting/seeking right answers, and doing true research. Even though I fail to answer those questions, I will never fail to learn the lessons they give.

We expect more mails from you that enlighten us on the various issues in astrology - and shed some light on the dark areas, which frightens students who want to approach/learn astrology in a systematic manner.

"Tamasoma Jyotirgamaya...."

Pandit Arjun:

All the thoughts that came into sri chandra hari's mind had come to my mind also, rather they come to all knowledge seeking minds. Since history, astrology and mythology

are all inexplicably intertwined, let me touch them in my limited knowledge. Both the epics which are called “itihasa” mahabharat and ramayan give details of planets, stars and their significance in various places not as an astrology lesson but their relative strength to the characters.

As regards historic proof of ram janmabhoomi at ayodhya is concerned, kalidasa in his raghuvansham describes ram as the incarnation of lord vishnu and also ayodhya.

If we are to find out historical support of these mentions, it would be a great exercise and we can contribute with whatever references we could lay hands on.

Sreenadh:

You said- “As regards historic proof of ram janmabhoomi at ayodhya is concerned, kalidasa in his raghuvansham describes ram as the incarnation of lord vishnu and also ayodhya.”

Thanks, I noted the point, and note down those historically important slokas.

“Ohm Sahanavavatu, Sahanoubunaktu....

Sahaveeryam karavavahai, Thejasweenamadheenamastu... ma
vidishavahi...Ohm..Santi..Santi..Santi...”

Pandit Arjun:

1. In epics, the heros and villains are all called characters. while mentioning about the mahabharata and ramayana, my observation was that these people were described for their traits due to what star or planet. also several auspicious muhurtas as per panchang were detailed. by the way the original mahabharat of more than thirty volumes published decades ago contain more minute details at micro level which unfortunately i could see in my childhood but could not read till date as they are lost and are available only in few libraries.

2. sri hari ji was lamenting for ayodhya not finding mention in historic books and government records and observed how kalidasa omitted mention of ayodhya in his book raghuvamsham. to this I observed that there are MANY historic books starting from vishnupurana and skandapurana besides the epics mahabhrat and ramayan and hundreds of medieval classics mentioning lord ram’s ayodhya including the book raghuvamsham. hari ji first mentioned that kalidasa talks about other places in kumarasambhavam but not ayodhya in raghuvamsham. if it kumarasambhavam, i do not know, but if it is

raghuvamsham, kalidasa made no omission of ayodhya.

Sreenadh:

We are not here to promote the interest of any, but just to promote true and sincere research. Who ever does that, and shows us the path, let them guide us. Let us share our respect with them, who ever they are. In one instance, it could be You, in another me, and in yet another some one else. I was asking that doubt with complete sincerity. Just to learn from your knowledge and understanding of that subject. Yes, our mind is like a torch, where ever we turn it to only that we can see, and the other areas may remain dark. May knowledge and truth guide us. Let us pray to the goddess of truth and knowledge goddess Saraswaty to guide us all. For me lord Siva (who creates and destructs everything, and is one with time, the mahakala or kala purusha) is the father, and goddess Parvati (the nature and universe) the mother, and everybody my relatives. I want to be as humble as I can and leave aside the ego. From Zero we came and to Zero we go. In between let us enjoy the subjects we love - because we all love the joy of life.

Going back to the subject of discussion, taking the 3rd party view:

Hari ji said: "Kalidasa when he wrote Kumarasambhava has referred to temples of Ujjayini and Devagiri. Has he referred to the Ram temple at Ayodhya in Raghuvamsam? Can such omission be natural? This means Hari ji thinks/couldn't find the mention of Ayodhya in Raghuvamsam".

Arjun ji said: "Kalidasa in his raghuvansham describes ram as the incarnation of lord vishnu and also ayodhya. This means Arjun ji could find the mention of Ayodhya in Raghuvamsam."

These statements contradict!! Who is correct? I don't know. It would be clear to all, if Arjun ji helps us by providing the sloka no, or reference.

Arjun ji said: "There are MANY historic books starting from vishnupurana and skandapurana besides the epics mahabhrat and ramayan and hundreds of medieval classics mentioning lord ram's ayodhya including the book raghuvamsham".

Yes, I agree completely. But I know that Hari is thinking of “historical facts” - archeological evidences, presence/ref. of temples in literarily works the period of which (the period at which that books were written) is clear etc.

I feel that what you say and what he says is correct and clear in this respect. Hari has high regard for Siva, Sakti, Kumara etc and the Sindhu-Saraswaty, Tantric and Dravidian culture. All these would add extra flavor to Each and every line he writes, which I too think is good for the revival of that vast lost knowledge. But keep these things in mind while reading what Hari writes, to get an impartial view. Yes, it is also right that usually he don't write/speak about things without supportive evidence.

Sreenadh:

I felt like re-reading some of the previous messages and continuing that thread, since I encountered a new sloka today. In the ancient text ‘Jyotisha Karandak’ (probably a text in the Jain school of astrology), it is said that-

Lagnam cha dakhinavisute suvi assa uttaram ayane

Lagnam sai visuvesu panchasu vi dakhina ayane This

sloka is in Prakrit. In sanskrit is should be-

Lagnam cha dakshina vishuveshwapi asvam uttara ayane

Lagnam swati vishuveshu panchaswapi dakshina ayane

In this sloka the Nakshatras Aswati and Swati are said to be the ‘Lagna’ of the equinox!! This probably means that there was a time when Nakshatras where considered similar to Rasi!! Consider it along with the fact that in Epics only Nakshatra chakra and placement of planets in Nakshatra is mentioned! For sure we know that-

· In Vedic period : Tropical calender + (fixed) Nakshatra chakra was used

So if Vedic astrology was Tropical, and if Nakshatra chakra was a gift of Vedic astrology, then is it that Nirayana (Siderial) system based on Rasis is of Non-Vedic origin? Is it that epics depict the extension of Nakshatra chakra system?

Chandra Hari ji says: “Whatabout the Weekdays? Epics have no mention of them. Without weekdays can there be astrology?”

As far as I know, it might be ‘Yanjchavalkya Smriti’ that mentions week days first. It

says –

SooryaH Somo MaheeputraH Somaputro BrihaspatiH

SukraH sanaischaro rahuH ketuschaite grahaH smrita

Meaning, Su, Mo, Ma, Me, Ju, Ve, Sa, Ra and Ke are the Grahas. We can see the planets arranged in the order of Weekdays in this sloka. Is it that week days originated in the period of Smriti only? Or is it that the Non-vedic (or Vedic?) concept of Weekdays got a mention in smritis only by the period of Yajchavalkya smriti? By the way, Do you know which is the text that first mentions the name of Rasis (Signs)? I have a cute info. In ‘Bodhayana sootra’ it is said that-

“Meena Meshayor Mesha Vrishabhayor vasnta”

It might be the first mention of signs starting from Aries (Mesha) in available literature. In Yajchavalkya smriti also the signs are mentioned. Which of them is oldest? Who knows!! Just sharing some info. :)

Kishore Patnaik:

The concept of Lagna seems to have existed during the times of Ramayana. There seems to be some slokas in Ayodhya kanda which mentions Rama to be born in Cancer Lagna. But there is some controversy regarding this.

But it has to be accepted that it is more prevalent to recognize the day and time by Stars rather than by Lagna or by sign, either in Ramayan or Mahabharat.

We should remember that both the concepts of Stars and signs refer to the same zodiac and signs as well as stars refer to constellations of stars only-albeit different set of them.

Coming to the discussion, before Mahabharat times, there was Abhijit Star also which seems to have gone away from earth at the beginning of the Kaliyuga.

The pole star also was earlier called Vega star (Abhijit?) and it was much higher in Horizon and this is a scientifically proved phenomenon:

Maharshi Vyas has recorded in Mahabharat, Vana Parva (Chap.230, Verses 8-11), a dialoge between Indra and Skanda where-in it is stated that:

Quote:

“Contesting against Abhijit (Vega), the constellation Krittika (Pliedes) went to “Vana” the Summer Solstice to heat the summer. Then the star Abhijit slipped down in the sky. At that time Dhanishta was given the first place in the list of Nakshatras.

Rohini was also the first some time back. Now you decide what to do," said Indra. Unquote

This dialogue shows that when Indra went to Summer Solstice, Vega started falling down. Many scholars have ridiculed this idea of Star Falling; but now it is proved by modern astronomy that it was a true fact that 12,000 years B.C., Vega had really come down to the horizon from the heights of the sky, to become a pole star.

Krittikas were at the Summer Solstice between 21,800 and 20,840 years B.C. At this time Dhansishta was at the vernal equinox and hence was given the first place in the Nakshatras. From this period, the sages noticed the gradual fall of Abhijit. Falling steadily, it is assumed the position of the Celestial Pole at 12,000 B.C., when Indra met Skanda to think on the problem of time-reckoning. The story shows that the Indian sages were observing the stars and constellations at least from 23,000 years B.C.

Sreenadh:

Rama was born in Punarvasu Nakshatra. But is there any authentic statement that he was born in Karkata Lagna? Please provide the relevant sloka from Vatmeeki Ramayana.

Kishore Patnaik states that – “We should remember that both the concepts of Stars and signs refer to the same zodiac and signs as well as stars refer to constellations of stars only-albeit different set of them.”

I disagree. Stars (Taras) and Nakshatras (Stellar divisions = an Area of sky covering 13 deg 20 min approx) was considered differently even from Vedic period. Rigveda gives ample proof for this.

Neither the word “Nakshatra” nor the word “Rasi” indicate constellations, but they are technical terms for specific angular areas of ecliptic or moon path. It was and is better to consider this areas of sky” and “constellations” differently once this systematization happened. For Nakshatras it happened in Vedic period itself. For Rasi it happened (as per available proof) in the period of Yajchavalkya smiri and Boudhayans soolbasutra. (yap, it could have been much earlier as well). So now we have no right to mix and match the term constellations with neither Nakshatras nor Rasis.

Again Kishore states – “The pole star also was earlier called Vega star(Abhijit?)” Abhijit and Vega are the same?! I doubt. And we need the help of someone like Chandrahari

who knows astronomy to clarify this doubt. I too have heard the story of Vega. It is a star near Pole, near to Saptarshas (7 stars, Great bear constellation). Abhijit is a Star near to moon path. Both are the same?! I wonder. But yap, I am not sure, needs clarification.

Kishore states –

Quote

Maharshi Vyas has recorded in Mahabharat, Vana Parva (Chap.230, Verses 8-11), a dialoge between Indra and Skanda where-in it is stated that: “Contesting against Abhijit (Vega), the constellation Krittika (Pliedes) went to “Vana” the Summer Solstice to heat the summer. Then the star Abhijit slipped down in the sky. At that time Dhanishta was given the first place in the list of Nakshatras. Rohini was also the first some time back. Now you decide what to do,” said Indra.

Unquote

Once in this forum I have stated that - “once Abhijit was the base of Nakshatra division based on Moon path. Only when Nakshatra division of Moon path is based on Abhijit all the Yoga taras falls with in there respective divisions. But later this was corrected mathematically and the Nakshatra divisions got associated with ecliptic”. It is a lesson I learned form Chandrahari ji. Can you provide the Sanskrit quote (in Sanskrit itself), it could be a supportive evidence. May be it could also clarify the doubt on Vega and Abhijit are the same or not.

I have heard about the study on fall of Vega, and I think somewhere I have read an article by Pandit ji (Dr. Ketkar) on the same as well. Dear Panditji can you elaborate on the same.

Pandit Arjun:

shivapuram mentions lord chandra (male) marrying the 27 stars, daughters of daksha, and neglecting all the 26 wives with his obsession towards rohini. then daksha curses moon to suffer from kshaya or loss of power/vitality (AIDS?). then chandra does penance at somnath jyotirlinga after which lord shiva blesses him to regain his full energy for 14 days even as losing it fully for the preceding 14 days. since then moon started waning and waxing for 14 days.

Since itihasas, vedas, mytholgies are all inexplicably intertwined, this story must have happened long before the king chandra and his 27 wives became solid rock type stars. When

chandra was a king and could have had 27 wives, why he is treated as a female planet? Wish the more learnt members in the group, throw some more light on this authentic shivapuran story.

Sreenadh:

Quote

When chandra was a king and could have had 27 wives, why he is treated as a female planet?

Unquote

That is why I used to say - “it is wrong to mix-up Puranas and astrology”.

* Astrology deals with systematic study of patterns of time and thus destiny.

* Puranas are trying to present History in a different mould. (Making it with a long story, and mixing with many subjects, and mixing with many allegoric stories aimed at ethics or the like etc etc)

Puranas are literary works that try to preserve “History”. So it would be better useful for the Historians, but not for astrologers. Of course we have some minimum use with Puranas, but that is not in searching the logic behind some basic concepts. If we get trapped in that vast forest of stories then astrology would misinterpreted and lost in the path.

Why Mo was treated a Female planet?

It is better to search for the answer in the foundation concepts of astrology. I know you will come out with many logics that tell us why Mo was treated as a female planet based on

-

* Male/Female classification of signs

* Exaltation/Debilitation, Moolatrikona etc.

* Earth-Water-Fire-Air-Sky classification of signs

* Prime significance allotted to the planets etc :)

[Editors' comment: This thread stopped here abruptly. Even though started from an effort to discuss ‘astrology in epic period’, it never went into the depth or discussed the subject in detail, even though conveyed some useful knowledge. May be such is the case with all yahoo group discussions]

2. Vasya Signs - Logic behind

[Participants: Sreenadh OG, DW, Vinita, Pandit Arjun]

Sreenadh:

As per astrological classics, the following are the Vasya signs.

Sign	Vasya Sign
Aries	Leo and Scorpio
Taurus	Cancer and Libra
Gemini	Virgo
Cancer	Scorpio and Sagittarius
Leo	Libra
Virgo	Gemini and Pisces
Libra	Virgo and Capricorn
Scorpio	Cancer
Sagittarius	Pisces
Capricorn	Aquarius and Aries
Aquarius	Aries
Pisces	Capricorn

What is the logic behind this concept? Let us try to understand. For Aries, Leo and Scorpio are Vasya Signs. Why?

Leo - the lord of Leo gets exalted in Aries.

Scorpio - Aries and Scorpio are ruled by the same planet.

Rule : (1) If any other planet gets exalted in the sign then the sign ruled by that planet could be a Vasya sign.

Rule : (2) If the lord of 2 signs are the same, the second sign could be a Vasya sign for the first and vice-versa.

For Taurus, Libra and Cancer are Vasya signs. Why?

Cancer - Rule (1) applies here. Lord of Cancer Moon is exalted in Taurus.

Libra - Rule (1) applies here. Taurus and Libra are ruled by the same planet Ve. For Gemini, Virgo is Vasya sign. Why?

Virgo - Rule (2) applies here. Gemini and Virgo are ruled by the same planet. For Cancer, Scorpio and Sagittarius are Vasya signs. Why?

Scorpio - Is there any connection? The lord of Cancer gets debilitated in Scorpio!! Both Cancer and Scorpio are signs that represent reptiles - i.e. Sareesripa signs. The lord of Scorpio gets debilitated in Cancer. So there is a very strong connection between the two signs.

Rule : (3) The sign in which the lord of the first considered sign gets debilitated could be a Vasya sign. (Here Mo gets debilitated in Scorpio)

Sagittarius - Rule (1) applies here. The lord of Sagittarius gets exalted in Cancer. For Leo, Libra is Vasya sign. Why?

Lira - Rule (3) applies here. Lord of Leo Sun gets debilitated in Leo. For Virgo, Gemini and Pisces are Vasya Signs. Why?

Gemini - Rule (2) applies. Gemini and Virgo are ruled by the same planet Me.

Pisces - Rule (3) applies. Lord of Virgo Me gets debilitated in Piaces.

For Libra, Virgo and Capricorn are Vasya signs. Why?

Virgo - Rule (3) applies. Lord of Libra gets debilitated in Virgo. Capricorn - Rule (1) applies. Lord of Capricorn Sa gets exalted in Libra. For Scorpio, Cancer is the Vasya sign. Why?

Cancer - Rule (3) applies. Lord of Scorpio Ma gets debilitated in Cancer. For Sagittarius, Pisces is Vasya sign. Why?

Pisces - Rule (2) applies. Sagittarius and Pisces are ruled by the same planet Ju. For Capricorn, Aquarius and Aries is Vasya sign. Why?

Aquarius - Rule (2) applies. Capricorn and Aquarius are ruled by the same planet Sa.

Aries - Rule (1) applies. The lord of Aries gets exalted in Capricorn.

For Aquarius, Aries is Vasya sign. Why?

Aquarius - Rule (3) applies. The lord of Aquarius gets debilitated in Aries. From Pisces, Sagittarius is the Vasya sign. Why?

Sagittarius - Rule (2) applies. Pisces and Sagittarius are ruled by the same planet.

Lesson to remember: The sages never tell a thing without reason and Logic!! We just need to search and find it out!!

DW:

What does this posting tell us in terms of interpretation? What can be learnt from this posting? Is there a spiritual revelation? pl. clarify. For me vasya rearranged comes to

vyasa and savya.

Sreenadh:

Thanks. Coming to our subject of discussion, i.e. Vasya Signs- Vasya means, mutual attraction. The classics talk about signs which have some kind of mutual attraction. Put in other words, the people born in Vasya signs (Asc or Moon sign) of each other gets attracted to each other, either sexual attraction or friendship. Because of this Vasya relation between the Lagna of the girl and boy. Vasya between the Moon signs of girl and boy are considered. This concept is normally used while horoscope matching for marriage. Vasya primarily indicates the attraction we feel towards a person, just by seeing him/her, even before knowing his/her abilities and qualities. It is the inherent quality of the horoscope and the sign in which the person is born is causing this attraction. The concept of Vasya (Mutual attraction) can also be used:

- 1) In Marriage compatibility (This is the traditional use)
- 2) In selecting your business partner.
- 3) In selecting your girl friend.
- 4) In selecting friends etc

Of course we are not selecting friends/business_partners/girl_friends etc after horoscope matching. But if we have some real relations, we can check the horoscope to verify that, whether this principle of Vasya is there at work causing the bond, and helping us to strengthen the relation. I hope, though simple, having this sound and useful concept in our wallet of astrological knowledge, would be useful also in understanding the importance the great seers gave to the concept of Exaltation and Debilitation.

Vinita Kumar:

The subject of astrology excites me but I get very confused about the basics. Sometimes I think I should just give it up - or I'm too old to start acquiring this kind of knowledge. Why is it that I miss the big picture - or have to struggle so much??? But maybe I find all this struggle fun too - something like trying to solve a difficult puzzle till I get the solution.

In the same spirit I tried to find the logic behind the Vasya signs and got even more

confused. Applying the 2 rules that Sreenadh mentioned (and expanding the rule of exaltation to cover debilitation also) I have the following questions:

For Aries - Leo and Scorpio are the Vasya signs following the 2 rules. But following the same rules why should Cancer and Capricorn not be VAsya signs since the ruler of Aries gets debilitated in Cancer and exalted in Capricorn. {By the same logic, for instance) Aries is the Vasya sign for Capricorn and Aquarius and Libra is the Vasya sign for Taurus)

For any Vasya sign at least 2-3 additional signs meet the rules but they are not the Vasya signs. Why?

Sreenadh:

This is one of the mails I was longing to see when I posted that message on Vasya signs. :) Congratulations first for logically trying to analyze and study things in a systematic way.

First of all let me clarify one thing. When I tried to understand the logic behind Vasya signs, I found not just 3 rules, but 5 rules, and a sign gets accepted as a Vasya sign if at least according to 2 of those rules that sign becomes a Vasya sign!!! This well explains the fact why some of the signs are not considered as Vasya signs as well, even though some relations exist between them. Yes, you guessed it. The earlier message on Vasya signs was a simplified version, just indicating only the most important rules. One more thing, these are NOT the rules that are given in classics, but the result of our thought, why Vasya relationship is ascribed to these signs only.

The 5 possible rules that are considered for determining Vasya signs

- 1) Signs owned by planets with same bhootatipatya, are vasya signs to each other. But if two signs are owned by the same planet, then this rule is applicable only if that sign is the first one of those two (starting from Aries), or if the sign is the Moolatrikona sign. (For Sun and Moon Bhootathipatya is not assigned)
- 2) If the lord of the sign is debilitated in some sign, then that sign could be a Vasya sign to the first. This rule is applicable only to the sign that is second (if 2 signs are owned by the same planet) starting from Aries. Or to the sign that is not moolatrikona for any planet.

3) The signs which are the swakshetra of the same planet are vasya signs to each other. But if two signs are owned by the same planet, then this rule is applicable only if that sign is the first one of those two (starting from Aries).

4) If a planet is exalted in the considered sign, the sign owned by that exalted planet could be a vasya sign. But this rule is applicable only if the sign owned by the exalted planet comes as 3rd, 4th, or 6th of the considered sign.

5) If a planet is debilitated in the considered sign, then the signs owned by that planet could be vasya signs. But this rule is applicable, only if the sign owned by the debilitated planet comes as 3rd, 4th, or 6th of the considered sign.

These are the only five rules that are considered for Vasya signs, it seems. Let us consider each sign and apply these rules and see what is the result we get. For –

Aries

_____ (1)

Le, Sc (2) -

(3) Sc

(4) –

(5) –

Therefore Le and Sc are considered as Vasya signs for Ar.

Taurus

_____ (1)

Cn, Li (2) -

(3) Li (4)

Cn (5) –

Therefore Cn and Li are considered as Vasya signs for Ta

Gemini

_____ (1)

Vi

(2) - (3)

Vi (4) -

(5) –

Therefore Vi is considered as Vasya signs for Ge.

Cancer

(1) Ta, Li

(2) Sc (3)

- (4) Sg

(5) -

Therefore Sc and Sg are considered as Vasya signs for Cn. The signs indicated by the first rule is ignored since Bhootathipatya is not assigned to Mo, i.e. lord of Cn.

Leo

(6) Ar, Sc

(7) Li (8)

- (9) -

(10) -

Therefore Li is considered as Vasya signs for Le. The signs indicated by the first rule is ignored since Bhootathipatya is not assigned to Su, i.e. lord of Le. It is too much typing and so I make it short for the remaining signs.

For Virgo – we get, as per rule 1, Ge ; and as per rule 2 Pi; remaining gives blank. So Ge and Pi are vasya signs for Vi.

For Li –We get as per rule 2, Vi ; and as per rule 4, Cp; remaining gives blank. So Vi and Cp are vasya signs for Li.

For Sc – We get, as per rule 2, Cn ; remaining gives blank. Therefore, Cn is the vasya sign for Sc.

For Sg – We get, as per rule 1, Pi; and as per rule 3 Pi ; remaining gives blank. Therefore Pi is the vasya sign for Sg.

For Cp – We get, as per rule 1, Aq; and as per rule 3 Aq; and as per rule 4 Ar ; remaining gives blank. Therefore Aq and Ar are vasya sings for Cp.

For Aq – We get, as per rule 2 Ar ; remaining gives blank. Therefore Ar is the vasya sign for Aq.

For Pi – We get, as per rule 2 Co; ; remaining gives blank. Therefore Cp is the vasya sign for Pi.

This is just the result of exercising my own brain, and can't be sure that it was the original logic employed by the Rishis. But this logic gives, proper signs as vasya rasis we could see. If you find it not sufficient make your own amendments and use it. [Editor: This thread branch died-out with this message. But some forwards from other groups and some branching discussions kept it alive for some more time and helped in new knowledge imparting]

Sreenadh:

I am posting here a message that I have posted on another forum, while discussing the same. Hope this would generate some valuable discussion in this forum as well. Here it follows –

Vasya attraction between the Lagna signs or Moon signs is one of the criterion for determining the mutual attraction between two individuals. It is NOT the lone criterion for determining the same! There are other systems that are used for the same purpose such as the one known as “Rana_Ranee Bhava” compatibility in marriage compatibility, which also speak about the placement of Lagna lord,

7th lord, Lagna and Moon Navamsa etc. There is another system called “Rasi vasyam” to have a primary understanding about the sexual attraction (and compatibility) between people born on different signs. As you know there are some Nakshatra based rules as well to do the same. It is due to the existence of these many authentic rules, which gives prime importance to different factors

that, we consider all of them in the marriage compatibility (along with other rules to validate the future incidents in life) and come to a conclusion almost in a statistical manner!! Yes, I agree, it is not the statistics but the understanding of the astrologer about the future events in store for the couple is more important. But the well founded rules like Vasya really needs consideration, and should be appreciated.

The period of influence for any YOGA in horoscope is determined by DASA and supporting GOCHARA. YOGA could be 1) Sign based, 2) Bhava based, 3) Planet based, 4) Sign-Bhava based, 5) Sign-Planet based, 6) Bhava-Planet based, or 7) Sign- Bhava-Planet based. You can rephrase the above terminology based on Nakshatra as well. But the Vasya I told is not a YOGA! It is more related to the basic nature of the sign itself. I

will elaborate little further:

Point -1

The nature of a sign is determined based on divisions such as:

- 1) Kalapurusha (1 fold)
- 2) The Male-Female classification (2 fold)
- 3) Chara-Stira-Ubhaya, Srishti-Stiti-Samhara etc (3 fold)
- 4) Satya-Dwapara-Treta-Kali Yogadi etc (4 fold)
- 5) Earth-Water-Fire-Air-Sky (Pancha bhootadi)etc (5 fold) etc.

Point -2

The nature of the sign is further clarified based on the following or similar concepts which fundamentally depends on the underlying concepts noted as point -1. They are:

- 1) Rasyadhipaty
- 2) Exaltation-Debilitation
- 3) Human-Watery-Reptail-Quadruped etc

Point -3

The concepts that are based on concepts noted under point 1 or point 2 or similar ones.

- 1) Rasi Vasya and RasiBhava vasya
- 2) Preeti signs etc etc.

Actually concepts noted under points 2 and 3, which are fundamentally based on the primary concepts or in turn on the secondary concepts needs to be pondered more, logically, so as to bringout the essential logic used by Rishis in designing them.

Point -4

All of these are not YOGAS since the YOGA concept came into existence only in the horoscope. But here (in Vasya etc) we are actually speaking about the nature of the sign, rather than the horoscope itself!! I think the point is clear at least to an extend, and expects more inputs from the leaned members.

[Editor: No response came for this message and it seemed that either none is interested in this subject or that nobody is aware of this subject. Then came a detailed response from Arjun ji causing the thread to branch out to other areas of knowledge such as Marriage compatibility as well]

Pandit Arjun:

Firstly my sincere appreciation of the deep insight given to one factor considered in matching two charts for compatibility. This reconfirms the fact that the knowledge of astrology is like a ocean and one birth is not sufficient to master all. at least I would die at a student level only.

Dinam, ganam, mahendram, dheergham, yoni, rasi, rasyadhipati, vasyam, rajju, vedha or dosham, gothram, nakshatram, pakshi, bhootam and others are all listed for measuring each parameter of compatibility required in any relation between two individuals. To add to these, manglik dosham, kaalasarpa dosham, grahana dosham, besides various modern men researched or invented doshams are all there. Unfortunately, the various measuring tools mentioned in various medieval classics have some inherent contradictions. However, in my personal experience, after studying all these things, when I learnt Lalkitab and its simplistic one chart based predictive technique, I am not focusing on these micro level comprehensive analysis based on various measuring tools. also while stars and planets are existing in nature, signs are mythical in nature.

Under vasya matching we see which Sign is amenable and affable to another. This is seen both from the boy's sign to girl's sign and also vice versa. However, two signs of the same planet are not mutually vasya viz. Aries to Scorpio, Sagittarius to Pisces, Capricorn to Aquarius and Taurus to Libra whereas Gemini and Virgo

are mutually vasya. This sounds illogical.

In Sarvartha Chintamani, the Pachakadi measuring system is a simple tool to predict the relative strength of each planet in a chart both in relation to other planets as well as houses by categorizing Pachak, Bodhak, Karak and Vedhak. here also we see some contradictions.

My humble submission is that in astrology there is no one single measuring tool to come to a conclusive observation on one parameter due to so many overriding rules. This is where a practicing astrologer if follows saatvik lifestyle and develops divine intuition, due to the vaak suddhi and vaak siddhi, the reading, analysis and prediction become simpler in an unscientific manner. Albeit this sounds illogical to scientific community, i have been healing and predicting this way. over and above, we have astrology derived from Hindu mythology. While according to mythology we treat planets including

satellite moon as gods and worship their personalities, astronomy and science paints them as balls of some mass. while the science says how moon waxes and wanes, all Puranas says how moon was cursed with kshaya roga (one modern researcher attributed AIDS to moon saying kshaya and AIDS both makes the native lose energy) due to his neglecting of his 27 wives, how the modern man perceives these contradictions - to see stars as wives and planets as husbands or just balls of some light. Still the quest for knowing more continues and we keep reading, knowing and learning more with continued consistency. May Jupiter's light shine on all of us.

Sreenadh:

Thanks for the good mail. I highly appreciate those sincere thoughts. I feel that it is unsystematic (i.e. non-classified) view of the concepts presented, is causing us the trouble in understanding the (actually well classified!!) ideas put forward by saints and acharyas. I will clarify:-

Let us approach the first confusion encountered by any one approaching and trying to use marriage compatibility. You stated it nicely.

Quote

Dinam, ganam, mahendram, dheergham, yoni, rasi, rasyadhipati, vasyam, rajju, vedha or dosham, gothram, nakshatram, pakshi, bhootam and others are all listed for measuring each parameter of compatibility required in any relation between two individuals. To add to these, manglik dosham, kaalasarpa dosham, grahana dosham, besides various modern man researched or invented doshams are all there. Unfortunately, the various measuring tools mentioned in various medieval classics have some inherent contradictions.

Unquote

I agree. It would be the prime view that would be felt by any sincere person approaching marriage compatibility. But the point is that- The Acharyas have classified compatibility considerations stated above by you (dinam, ganam etc..) as ("Agoodha Goodha Bhedena dwidha hi khadana gunai"):

I. Agoodha (Non-hidden) marriage compatibility considerations

Eg: Rasi, Rasyadhipa, Vasya, Gana, Mahendra, Yoni, etc..... II.

Goodha (Hidden) marriage compatibility considerations

Eg: Drishti (Liking), Mana (Love), Deha (Health and Body), Vidya-Vinaya (Education), Stanabhijatya (Status&Position), Vaya (Age) etc

Now the Non-hidden (Agoodha) marriage compatibility considerations are again classified into four.

1) Sign Based

Eg: Rasi, Rasi-vasya, Rasi-Yoni, Rasi-Bhoota, Rasi-Varna etc

2) Sign-lord Based

Eg: Rasyadhipa, Rasi-bhava vasya (The logic of which I have described earlier in this forum) etc

3)Star Based

Eg: Gana, Dina, Mahendra, Strideerkha, Nakshatra-Yoni etc.

4) Star related (Not important)

Eg: Nakshatra-bhoota, Nakshatra-Pakshi, Nakshatra-Mriga, Nakshatra-Linga, Tara-Maitri, Rina-dhana etc.

Of the above four the first 4 are direct “application” of some ancient concepts in marriage compatibility. (The marriage compatibility system originated later only compared to those concepts). The compatibility considerations given as Nakshatra-related are may of still later application of some Nakshatra related concepts into compatibility, and many acharyas have told us that they should not be given much importance. Now comes the considering the star based Doshas. Yes, except one of them (i.e. Vedha) all of these are star based, and therefore the importance is to that extent only.

1) Nakshatra-Vedha : Though the word Nakshatra is there in the name, it is actually a method for locating star combinations, that fall in the Shashtashtama (6-8 axis) signs that cause the most trouble. So in essence it considers Sign and Nakshatra.

2) Nakshatra varga vedha

3) Rajju Dosha etc

But till now, except the general qualities of sign and star, the planetary placement in horoscope is not considered. So let us consider if the planetary placement supports/indicates marriage between those 2 people, by using,

1) Rana-Ranee Bhava (Structural compatibility between horoscopes) and Now let us

compare the placement of malefic in the horoscope in a ‘general’ manner, by using,

2) Papa samya (Mangala dosha is just something comes with in this)

Actually all the systems said above are child’s play, and the real ability and understanding of the astrologer in understanding the horoscope, is used from here onwards. i.e. Now we have to check for:

- Chance for having children
- Death/Divorce
- Poverty and scope for economic success
- Possible Health problems in future
- Lesbian/Gay nature of male/female

Yes, All of these together it is popularly known as Jataka Poruta (meaning ‘Horoscope Matching’) which indicates that this is the most important considerations in horoscope matching and also that these are to be looked IN HOROSCOPE rather than in the mere name of sign or star.

Now consider the Agoodha compatibility options as well based on our understanding of the family, education, status, health etc of male and female and their family! The relatives of bride and groom will do this, even if the astrologer is not doing it. So we don’t have to worry much about it.

This is the well-classified system put forward by the Acharyas. Can we call it unscientific, or unsystematic?! We follow it or not, the situations allow us to do it or not, etc are all our trouble and the Acharyas should not be blamed for that!!

Quote

This is where a practicing astrologer if follows saatvik lifestyle and develops divine intuition, due to the vaak suddhi and vaak siddhi, the reading, analysis and prediction become simpler

Unquote

Yes, yes, all this is necessary, and I agree completely. But would like to add that, we should add it up to the above (systematic understanding of the system put forward by the Acharyas) for the best results.

Quote

Stars and planets are existing in nature, signs are mythical in nature.

Unquote

I disagree!! Why? I will explain.

- 1) Stars: They are also mythical (following your terminology) since we are talking about stellar divisions and NOT Yoga taras. Our star (i.e. Nakshatra) is 'an area in sky', a stellar division, covering 13 deg 20 min. Thus become mythological due to the same reason you ascribed to rasi.
- 2) Rasis (Signs) : They are also mythological (following your terminology) since they represent 'an area in sky' covering 30 deg.
- 3) Planets: They are also mythological, since in astrology, we are not talking about the planets that physical entities having no special qualities and significance we ascribe to them in astrology). But instead we are talking about Sun that is Father and Atma karaka, Moon that is mother and water, Mars that is warrior etc!!! If not mythological how will you understand it scientifically!! I will better agree upon using the word 'concept' or 'hypothetical construct' rather than the word 'mythological'. In astrology 1) Signs 2) Nakshatras 3) Planets 4) Bhavas(Houses) become concepts!!! Actually these are the basic 'constructs' in astrology (similar to 'Vata-Pita-Kapha' in Ayurveda and 'Vital force' in naturopathy) and that is why significance is assigned to these 4 categories only. :) I think you will support this view which helps us much, in understanding the logical system called astrology, and understanding it as a system that fits into 'holistic approach'. :)

Quote

Over and above, we have astrology derived from Hindu mythology. While according to mythology we treat planets including satellite moon as gods and worship their personalities, astronomy and science paints them as balls of some mass. while the science says how moon waxes and wanes, all puranas says how moon was cursed with kshaya roga due to his neglecting of his 27 wives, how the modern man perceives these contradictions - to see stars as wives and planets as husbands or just balls of some light.

Unquote

Here also the problem is with understanding the views of ancient Rishi's in their own light, I mean the system provided by they themselves. I will explain: In their holistic approach

to subjects under study, the ancient Rishis from the period of Vedas itself, uses approaches such as-

- 1) Adhi-Bhowtika
- 2) Adhi-Daivika etc.

Ascribing human nature or thinking that a divine god/goddess with a particular shape/body/qualities is present within 'each and every material' (They left nothing! It was a system of study!) is a method utilized by the saints in study!! But, yes, I should agree that, this lead to too many misunderstandings and confusions. But we should also understand that, this system of study is beautifully utilized in astrology which negates this disqualification ascribed to it. Just see how beautifully we can picturize things, when we see-

Sun - as a king, with a strong and matured body

Moon - as a queen, with a motherly nature Venus - as the beautiful lady

Gulika - as the snake etc !!

The same system is in use, when we see -

Aries - as Ram

Taurus - as Ox etc as well!!

It is better to have a closer look at the logical systems used by the Rishis, such as Adhi-Bhowtika, Adhi-Daivika etc and also to have a closer look at the holistic system of study, before jumping into conclusions.

It is easy to ascribe/accept everything as part of mythology, but I would add that, it does not help much in understanding the systematic approach of our ancient seers. :) Understanding the system they followed, in their own terms, is what we lacked till date, and better than late to save our ancient knowledge in good shape, let us try to do that.

PS: It is the bigger picture, and the exact understanding of outlines of the subject under scrutiny is of importance in any study. That makes our work simpler.

[Editor: No reply came to this message and the thread died out – the disagreement in ideas never put into words, may be since Arjun ji didn't wanted to make it a controversy]

3. A Secret Exposed!

[Participants: Sreenadh OG, Souvik Datta]

[Editor: This conversation deal with 2 methods used by astrologers to understand and reveal – What the prasna is about? The first method is based on a quote from Prasnamarga and the second is based on a quote from Brihat Jataka by Varaha mihira. Heading is given to identify the sections that deals with these methods]

Method - 1

Sreenadh:

In Prasnamarga it is said that “if a person with true inquisitiveness is approaching an astrologer, then the astrologer should tell him about problem he is facing and should suggest the appropriate solution”. But how? How should we (astrologers) know, what the querent is thinking about, if he is presenting the query by himself? In places like Kerala, usually a person approaches an astrologer and just says : “I want to cast a prasna.” !!!! And it becomes the responsibility of the astrologer to decipher:

- 1) What the prasna is about?
- 2) What is the possible solution for the problem faced by the querent?

Yes. It is real challenge!! A challenge towards the capability of the astrologer, and also about the accuracy of horary astrology!! How the learned astrologers solve this situation? Do you want to know? Then read on –

There are 2 slokas (good and authentic) that help the traditional astrologer to predict what the querent is thinking about or what the query is about. One of them is from Prasnamarga and the other is from Varaha Hora. In this mail I will explain the first one - the one from Prasnamarga. The sloka is like this:

Aprishtatha prishtatho va jinchasyoresya kasyachil Hora

Kendra Trikonebhya Subhasubha Phalam Vadeth

Actually this sloka is not of Prasnamarga, but of Vasishta Hora. The author of Prasnamarga has just quoted (included) this sloka from Vasishta Hora as evident from the next sloka –

“Vasita vachanadasmath.....” Meaning, Since Rishi Vasishta said this and also me (author of Prasnamarga).....

Yes, since Rishi Vasishta told this secret and author of Prasnamarga (Edakkad Nambootiri) supported it, the sloka gets double authenticity!! What is the meaning of that sloka? Let me quote it again:

“Aprishtatha prishtatho va jinchasyoresya kasyachil
Hora Kendra Trikonebhya Subhasubha Phalam Vadeth”

Meaning, If somebody approaches the astrologer with curiosity, even if he asks or not, the astrologer should give predictions to him, BASED ON HORA, KENDRA AND TRIKONA. Yes, it seems to be simple, and it seems that there is no secret hiding behind. NO! It is not like that! There is lot to explain a SECRET behind, as is known to all traditional astrologers. What is that? The advice by Vasishta is that prediction should be based on “Hora Kendra Trikonebhya”. What is “Hora”? “Horeti legman Bhavanasyachardham” (Varaha hora) –

Meaning, Hora is the name for Lagna (Asc) or Half of a sign. For our above sloka, the meaning Hora=Lagna is the apt one. There for in essence it means, if there is any planet in the Lagna, then the querent is seeking answer to the things indicated by that placement of that particular planet!

If there is no planet in Lagna, then what to do? Read on the sloka- “Hora -> Kendra->” Yes, if there is no planet in Lagna, then look for the placement of planets in Kendra. Kendra means 4th 7th and 10th Houses/Signs from Lagna. Now the question is where to look - In 4th, in 7th or in 10th? The traditional answer to this question is first in 10th. Why? Because if you look in Laghu parasari, you will see the statement “Pradabala Utharotharam”, Meaning for Kendras the strength increases in the order 4th->7th->10th. That means 7th is stronger Kendra than 4th, and 10th is stronger Kendra than 7th. Indications the strength order 10>7>4. So look at the 10th house first. If there is no planet in Lagna, then if there is a planet in 10th house, then the query is related to that placement! If there is no planet in 10th as well, then look in 7th to see whether there is any planet in it, if not look in 4th.

Now what to do if there is no planet in Lagna as well as 10th, 7th and 4th? Look what the sloka says? “Hora -> Kendra->Trikonebhya” Yes, if there is no planet in Kendra, we have to look for the placement of planet in Trikona, meaning 5th and 9th. Now, here also where to look? In 5th or 9th. The statement “Prabala Utharotharam” applies here as well.

That means 9th is stronger trikona than 5th and so we have to look for the placement of any planet in 9th first! Now you can say that, if there is no planet in Lagna and Kendra (10-7-4) then look for planets in 9th or 5th. If there is a planet in 9th then the prasna is related to that. If 9th is vacant and if there is a planet in 5th then the prasna is related to that.

If there is no planets in Lagna, Kendra and Trikona, then what to do? Then there is no point in that prasna, since the person is in an utterly problematic unsolvable situation, and even the guidance by the astrologer would be of no use to him. But still, there also you can look for the bad placement of Lagna lord first. I think at least for some the method is clear by now. Somebody can come forward with examples, to check how much it becomes true in his own experience. Of course, the secret is not complete. There exists 1 more method (as told earlier, from Varaha Hora) that is used for the same purpose (i.e. locating the underlying problem that caused the querent to approach the astrologer). The learned astrologers use this method (the method described earlier), and the one given in Varaha hora together, and considering the indications supplied by both of them come to a conclusion. I will explain the other method in another mail. Till then, let us experiment with this method.

Souvik Datta:

Bravo! Bravo! Indeed hats off to Sreenadh ji! Beautiful theory. I see it working right in front of my eyes! Thirsty for more Sreenadh ji, thirsty for much more :)

Student Always

Sreenadh:

Don't agree so easily Souvik ji, even if you are feeling it is correct. Probe it from all sides using logic and examples so that the discussions could flourish revealing new knowledge and understanding. Even if much trained, participating in real battles makes the warrior perfect, and in the same way a theory should find its success only after much logical probing and experimentation. Yes, then it becomes perfect, trustworthy and dependable one. Here the theory put forward by Rishi Vasishta, seems to be a very useful and dependable one, concluding from the fact that hundreds of traditional astrologers are using it successfully (along with some more complementary theories) to answer the question that raises in their mind : "What this man (querent) wants

to ask?"

Souvik Datta:

The theory you have stated is indeed true as I tested it yesterday but again I agree that it is the exceptions that prove a theory.

Sreenadh:

I am really happy to know that. See the second method used by the traditional astrologers as well. Use the 2 methods in a combined manner, since, the first method gives prime importance to "House- Planet" combination, and the second method gives prime importance to "Sign-Planet" combination. Yes, both of them are not that limited, since the astrologer who uses is can consider "Sign-House-Planet" Combination, along with aspects always. But important point is that we should know, how to follow the systematic thought sequence (logical systematic astrological thinking method) indicated by the Rishis, for which the above methods stands as examples.

Method - 2

Sreenadh:

In Prasnamarga it is said that "if a person with true inquisitiveness is approaching an astrologer, then the astrologer should tell him about problem he is facing and should suggest the appropriate solution". But how? Let us see, how the traditional astrologer are approaching this question, by making use of a Varaha Hora sloka. Which sloka is that? I will quote it for you.

"Kandaka Kendra Chatushtaya samjcha
 Saptama Lagna Chaturdha Khabhanam
 Teshu yedheshu hithabhi baladya
 Keeta narambu chara pasavascha"

Meaning, Kandaka, Kendra, Chatushtaya are respectively names for 7th,1st and 4th Houses. Of them Reptail signs, Human signs and Water signs, and quadruped sign are strong in order.

i.e. In 7th House = Reptail Sign is strong. In

1st House = Human Sign is strong.

In 4th House = Water Sign is strong.

In 10th House = quadruped (four footed animal) sign is strong.

This seems to be simple. What secret is there? How can it help us in understanding the thought of the querent? Wait...Wait..I will explain. Think that the presna Arudha (or Lagna) at the time of query was Aries. Now look is the 7th house a reptile sign (Sc and Cn)? No. Is the 1st house a Human sign? No. Is the 4th House (Cn) a water sign? Yes! Is the 10th House a quadruped sign? well, yes/no, it is Cp, partially water sign and partially quadruped sign. OK. Thus it means that the 4th house (the born home/native place of the querent where his mother, father, brothers, sisters and relative are present) is (at the time of prasna) a very strong influence and controlling force in that persons life.

But what is the natural tendency of the Lagna? Lagna (In this case, Aries) is a quadruped sign, which should naturally gets its strength if placed in 10th!! That means the natural tendency of the person is to concentrate and immerse himself in work! He is more interested in work, and don't like any disturbances in that, but the family is holding him back!!

Yes, with the fact alone that Aries is the ascent, you are able to reach this much! Now, whether this influence +ve or negative? Whether his actual problem is the family (4th house) or the job (10th house)? To know this look at the chart again to see the placement of 4th lord and 10th lord, and also see how strong is Lagna/Lagna lord?

- 1) If 4th lord is badly placed then the bad influence or condition of the family/relatives is causing the trouble.
- 2) If the 10th lord is badly placed then the loss of expected success / failures / problems in job is causing the trouble.
- 3) If the Lagna is strong and lagna lord is well placed (they indicate the querent himself) then the querent is able and the problem is just with the situation. If not the inability (financial or otherwise) of the querent is also causing the situation to become worse!

Does it mean that all prasna indicates bad things only? No! It is not like that. When presna Arudha (or Lagna) is Aries and if there is no problem with 4th and if there is a well placed planet in 10th then the query is related to 10th, about a positive subject, such as a promotion in job or the like! Similarly if there is no problem with 10th and if there is a well placed planet in 4th (e.g Mo) then he is

thinking of constructing a new house or the like for sure!! (i.e. something that the 4th house and the planet placed in it signify) Yes, I have explained the example situation by taking Aries as Lagna (at the time of query). Now if Taurus is Lagna/Arudha at the time of query, then what? Yes you know the answer.

The sign “that becomes strong” is the 7th house, since it is a retail sign. (Retail signs are strong in 7th) - So the query could be about marriage or a marital problem. The “that should become strong” (or the natural tendency of the Taurus lagna) is 10th house. (Taurus in a quadruped sign) - so he should better concentrate on work. Does he do so? or is it causing the current problem? Locate what the qurent wants to ask about (could be either good or bad situations) basing your thinking on these lines. It is easy to locate - combined with the additional clues the planetary placement gives us!! I think atleast to some of us the idea is clear by now. The traditional astrologers try to logically locate the prime problem/thought of the qurent by using both these principles. If both of them leads them to the same conclusion, then usually they won’t allow the qurent to speak, and tell his problem on his face, and thus catching him in absolute surprise!! Once this happens then it becomes a very easy task for the astrologer since, after that what ever he says would be accepted by the qurent by not even without a question!

The good astrologers take it as a positive tool to give good guidance and counseling to the qurent and direct him in the right path. Bad astrologers - humm....You know what that do....

Yes, that is why it is said that astrology is a double edged sward. It can be used to guide the qurent to the right path, or to make him believe and first and then destroy him/cheat him totally, by giving wrong guidance! Yes, I agree, all knowledge is similar - good in the hands of good people, and bad in the hands of bad people. Ok. Those were some side thoughts - back to astrology. Experiment with the above principle.

Lesson to remember: Some slokas that seems simple hides ample secrets within!! And it demands hard efforts form the part of us to bring them out.

Souvik Datta:

As usual splendid, Sreenadhji. You do not leave a pinch of doubt! However, can I ask

you a very basic question?

Can you please let me know the basis of classification of the Rasis into reptile, water, quadruped and human signs and also would it be possible to give a list of those rasis for our benefit. Ever grateful!

Sreenadh:

Depend on your clear understanding, since the list given by various texts may vary slightly. ;) I won't talk much about the conflicts in texts, but will explain how to depend on your clear understanding of the symbolic shapes ascribed to signs. Let us consider the (imaginary) shape that is ascribed to each signs:

- 1) Aries: The Sanskrit word is 'Mesha', meaning Ram (uncastrated male sheep). As you know it is a four footed animal. so, Aries is a quadruped sign.
- 2) Taurus: The Sanskrit word is 'Vrishabha', meaning Ox. Yes, it is also a quadruped and thus Taurus a quadruped sign.
- 3) Gemini: The Sanskrit word is 'Midhuna', meaning couple (A Male and A Female standing together). So it is clear that it is a Biped human sign. (But this sign also represents many beings with 2 legs, Biped, such as chicken etc as well, since the synonym 'Jootuma', of Gemini represents chicken, or many other 2 legged birds that mingle with humans. Remember it is the same situation with all the other signs as well. Each sign is signifier of many living beings. I am not going into it, since I want to limit this mail to the subject under discussion)
- 4) Cancer: The Sanskrit word is 'Karkata', meaning crab (yes, the crab that lives in water). Here a confusion popes up. The Nakshatra 'Aslesha' represents snake, the Nakshatra Pushyami has got the other name 'bee hive'. Many saints have told us that we can think about all the non-poisonous reptiles with cancer sign. So in short it is a reptile sign. Actually the word used by saints is 'Sareesripa', any thing that move with it belly, such as snake, chameleon et. (This sign could represent not only reptiles but also bees, crabs, fish, butterflies etc as well) To represent such beings only 2 signs are used, Sc and Cn, and so this is a reptile sign for sure. But as you know the crab lives in water, and the sign itself represent, a pure water (not salty water) pond, and therefore it is a water sign as well. So cancer could be a reptile sign or a watery sign! And so the confusion.

5) Leo: The Sanskrit word is ‘Simha’, meaning Lion. Yes, for sure it is a quadruped sign.

6) Virgo : The Sanskrit word is ‘Kanya’, meaning virgin lady. Yes, it is a Biped (human sign) for sure. It is symbolically depicted that this lady is traveling in a boat through a river with plant in one hand and fire in other. So there could arise a confusion that it is a water sign as well. But there is not much support for this argument, as far as the main classification is concerned. Yes, the presence of water becomes important, if you are thinking about the availability of water, with the use of prasan or the like, otherwise we can discard it, and it is a human sign for sure.

7) Libra: The Sanskrit word is ‘Tula’, meaning balance. The symbolic pictorial representation of the sign is of a man with a balance (the measuring instrument) in his hands, sitting is a street side market, selling something. So for sure it is a human sign.

8) Scorpio: The Sanskrit word is ‘Vrischika’, meaning Scorpion itself. The sign has got other names such as Snake, bee hive etc as well. As stated earlier it is one of the 2 ‘Sareesripa’ signs, any thing that move with it belly, so for sure it is a Reptile sign. It represents anything that is poisonous and deadly.

9) Sagittarius: The Sanskrit name is ‘Dhanu’, meaning bow. It is symbolically represented as a kingly warrior with bows and arrows, but the portion below hip of that person is horse like! So here also there is little amount of confusion. It is said that, the 1st half of Sagittarius is quadruped and the remaining half human.

10) Capricorn: The Sanskrit name is ‘Makara’, meaning crocodile as well as big fish (like shark). The symbolic representation of the sign is half crocodile like and the remaining half dear like! So here also confusion exists. But yes, the first half of Capricorn could be considered as water sign and the remaining half Quadruped sign.

11) Aquarius: The Sanskrit name is ‘Kumbha’ meaning pot. The symbolic representation is, a man with a pot in his hand going in search of water. So it is for sure a human sign. But the presence of Pot in the symbolic representation of the sign makes someone think that it is a water sign as well, which is false, since the pot is empty.

12) Pisces: The Sanskrit name is ‘Jhasha’, meaning fish. Yes, fish that lives in salt water. The sign itself represents the sea. So it is watery sign for sure.

This I think makes the subject clear. Due to this situation, it is better to depend on the symbolic representation, and your own clear understanding of that symbolic representation, to classify the signs, than depending on some slokas without thinking. If you just try to depend on slokas, you will find slokas, that seems to be contradicting each other in the first look. But when you understand the base of this naming you will see that there is no conflict/contradiction between the statements of Saints/Acharyas. :) There are 2 related points that also should be explained.

Signs are Symbolic

The shapes ascribed to the signs are symbolic. The saints wanted those signs to indicate several significance for which the sign stands for and that is why that particular symbol/shape is ascribed to that sign. I will explain. For example take Libra. The symbol is of a man sitting with a balance in his hand weighing something, in a market place. So for sure, Libra represents a town, humans, measuring instruments, food that is eatable for humans, road, crowd, logically correct arguments, interest in mathematics, business men, learned, luxury, love for good life etc. See how clear it is! The same is the situation with other symbols.

Significance and its classification

Significance are assigned only to – 1) Signs 2) Nakshatras 3) Houses 4) Planets What can they signify? Each of them can represent ‘any thing’ present in the world!! Or in other words, each of them represents, ‘every thing’ present in the world! Try to classify them yourself. For example a sign could represent-

- 1) Humans (classify them based on relationship/cast/job/gender etc)
- 2) Plants (classify them based on water/land/creeper/tree etc)
- 3) Animals (classify them based on carnivores /herbivores/wild etc)
- 4) Non living things (classify them based on metal/non-metal/liquid/gas etc)

Yes, you could extend this list. This same rule for classification of significance for sign applies to Nakshatras, Houses and Plants as well. But the problem is that, due to the vastness this list and the subject you can not find proper lists in classics, but only simple directions. The slokas are just pointers, that directs you, the way through which you would have to exercise on your own thinking ability. :

“Ohm Sahanavavtu....Sahanou bhunaktu...Saha veeryam karavavahai...”

Sreenadh:

I would just like to add some more info. About the sloka taken from Varaha hora. That concept of Human sign becoming strong in Lagna, Water sign in 4th, Retail sign in 7th and Quadruped sign in 10th is not a new idea introduced by Mihira. The Garga Hora sloka stating the same is also available. Garga was a famous sage of the Jaina Parampara, and might have lived in the time of Skanda himself, since may ideas mentioned by Skanda by ‘others’, found its place in Garga Hora. Skanda is the author of first book on astrology, known as Skanda hora (many slokas of which is still available). Skanda hora is also called Jyotishmati Upanishad. Most of the Rishi horas like Brihat Prajapatiya, Vasishta Hora, Kousika Hora, Sounaka Hora etc are based on Skanda Hora. All these texts are already lost though many slokas and references about these texts are available in many medieval astrological classics. Varaha Mihira might have collected the above mentioned idea, possibly from Garga or Skanda. The Garga kula provided many texts and gurus (Garga, Gargi, Gargya, Rishiputra etc), like the Arsha stream (Skanda, Daksha, Vasishta, Viswamitra, Sounaka etc) that followed the ideas put forward by Skanda. Yes, it is a mysterious literary history, that needs a lot of study and data collection. Just supplying some side thoughts. Point to remember:

- 1) The “Hora Kendr Trikona “ theory finds its authenticity in Vasishta Hora.
- 2) The “Kandaka Kendra” theory finds its authenticity in Garga Hora.

Curious! Isn’t it?!

4. Meaning of the word ‘Jyotish’

[Vinita, Sreenadh OG, Nalini, Souvik Datta]

Vinita:

Quote

“Jyotisha Phalamadesa, Phalarthamarambhanam bhavati loke” (Astrology is for prediction, all efforts are just to streamline prediction)

Unquote

Doesn’t “Jyotisha” mean Jyoti + Isha = light of god. Why should prediction alone be important in astrology??? Was Jyotisha meant only for predictions by the sages or to

understand / comprehend / (maybe) experience the light of god???

So symbolism in astrology may reveal certain hidden meanings – but to confine or use these meanings only for prediction.....? I am not sure if that alone is the purpose of astrology.... Personally I wouldn't care so much for predictions. But I do want to understand things spoken by the sages.....

Nalini:

I too believe that astrology is not meant to predict alone, more to decipher your secret code. The purpose of the very life, how well are we living it, as it was meant to be? I feel many of our questions would be answered if we care to probe into the finer layers. Don't you think understanding astrology gives us a fresh perspective of life?

Sreenadh:

The word Jyotish or Jyotisha does not seems to be appropriate compared to the original word that is used to denote astrology - the words used is "Kala Tantra" and "Kala vidhana sastra", , meaning "subject that deals with time" or the "science of time". Now coming to the word Jyotisha the better word used by our ancestors is "JyothiHsastra", which is a combined name for Astrology, Astronomy and the related Mathematics. If we divide the word, it would be as follows:

JothiHsastra = Jyotis+Sastra (and NOT jyoti+sastra).

"Jyotis" indicates the light emitting bodies, or the light reflecting bodies as seen from earth. Thus is indicates both stars and planets. "Sastra" means "Ancient advice" (Sasyate ithi sastra). There fore in essence "JyotiHsastra" means "Ancient advice about stars and planets" or if you want to use the word science then say "Science that deals with stars and planets".

You said: "Jyotisha" mean Jyoti + Isha = light of god.

That meaning is entirely new to me, and never heard any one mentioning such a meaning. If we consider the word "Jotisha" and if we want to divide it, yes, of course we can say it is "Joti+Isha". But what is that "Isha"?! In sanskrit "Eesa" or "Esana" is god, god Siva, who is the lord of North-West direction. But what is "Isha"?! How can we say that it means "God"? If you have any reference, please provide.

If we consider the subject matter of astrology, we will recognize that it deals with destiny, the rhythm of solar system, and movements of planets and mathematical

points, though all of which TIME runs as a connecting thread. It is better scientific, when known as the “subject that deals with time” or the “science of time” rather than “Ancient advice about stars and planets”. The demerit of the second definition is that in predictive astrology we are not at all dealing with the stars, but only with Nakshatras (fixed area in sky covering an area of 13 deg 20 min). Still, the words Kala Tantra, Kala vidhana sastra, Jyotisastra are better than the word “Jyothisha” - I would say.

Vinita:

Quote

“Jyotisha” mean Jyoti + Isha = light of god.

That meaning is entirely new to me, and never heard any one mentioning such a meaning. If you have any reference, please provide.

Unquote

No dear, I have no reference to provide....Just thought that if anyone wants to KNOW TIME, he should have the LIGHT OF GOD shine on him bright and clear.

The demerit of the second definition is that in predictive astrology we are not at all dealing with the stars, but only with Nakshatras (fixed area in sky covering an area of 13 deg 20 min).

Time is always with regard to motions....motions with respect to something fixed like the Nakshatras....i remember reading somewhere that if there was no movement with reference to something fixed, there would be no time, according to the theory of relativity.

My question is: Do the signs of the zodiac / the nakshatras always cover an area of 30 degrees / 13 deg 20 min, respectively? Or they are unevenly placed? For instance, some people believe in unequal division of the zodiac.

I came across an interesting link regarding how the 0 point in the zodiac would determine the extent to which there is equal division of the signs (and the nakshatras?). Intuitively, it is difficult to think of how each nakshatra could be placed EXACTLY at a distance of 13 deg 20 min from the other, just as it is difficult to imagine that all the constellations/signs of the zodiac can be contained EXACTLY within 30 degrees.

Sreenadh:

Quote

“Jyotisha” mean Jyoti + Isha = light of god.

Unquote

I disagree - and is providing my thoughts on the word “Jyotisha”.

The ancient names for astrology were Kala Tantra (Science of Time), Kala Vidhana Sastra (Study of classification of time - i.e. Calendar system), Jyotisastra (Study of light emitting or light reflecting celestial bodies) etc. This branch of knowledge was also known as Jyotishmati (An intellect/brain enlightened by the thoughts on cosmic spheres & light sources) from the period of Atharva Veda. ‘Mati’ means intelligence and also denotes an individual with intelligence, brainy person. The first text on astrology, i.e. Skanda Hora (as per Arsha school) is also known as ‘Jyotishmati’. It is said that Jyotishmati text (Skanda Hora) is the appendix of Atharva Veda (Atharva Khila), and is an Upanishad. Many slokas from this text is available even today. Only a person with Jyotishmati (An intellect enlightened by the thoughts on cosmic spheres & light sources) can predict accurately. May be the word ‘Jyotish’ is the natural abbreviation of the ancient word ‘Jyotishmati’, which denotes astrology, astrological texts, and the astrologer. The exact meaning of the word ‘Jyotish’ alone would be ‘light related’ and does not seems to depict the exact subject matter of astrology.

Quote

Time is always with regard to motions....motions with respect to something fixed like the Nakshatras.... I remember reading somewhere that if there was no movement with reference to something fixed, there would be no time, according to the theory of relativity.

Unquote

We should better think according to relativity - as per context. Newton’s law of gravitation is wrong as per Einstein and there is no force called gravitation but only curvature of space. But this statement does not keep us away from using Newton’s laws of motion when we consider the planetary movements in solar system. Same is the case with ‘Fixed’ areas in sky - Nakshatras. As you brought relativity, movements etc into picture - I would just like pose a puzzle.

A Puzzle

As per Newton, the force or attraction between two bodies is proportional to their mass and the distance between them. You know it right? I am just twisting the context-

The force of attraction, one body exerts on another depends on the mass of the other body and the distance between them! This means that the first body should 'KNOW' the mass of the other body and the distance between them before hand!! And gravitation depends on that! How an inert body can 'KNOW' the existence of the other body - is it that Newton wants to say that every body has a 'Mind' within?!

Now may be you could see, how things could be misinterpreted, when taken out of context, or out of the framework where they are supposed to be used. In Science they use the word 'System' to denote the framework with in which each concept is valid. Same is true for the concepts used in any holistic subject. Yes, I suggest, dive deep into the subject and understand the importance of the concept 'System' or 'Frame work' used both in Scientific and Holistic study methods.

Quote

I came across an interesting link regarding how the 0 point in the zodiac would determine the extent to which there is equal division of the signs (and the nakshatras?). Intuitively, it is difficult to think of how each Nakshatra could be placed EXACTLY at a distance of 13 deg 20 min from the other, just as it is difficult to imagine that all the constellations/signs of the zodiac can be contained EXACTLY within 30 degrees.

Unquote

Signs and Nakshatras are mathematical divisions of the ecliptic, and in the current developmental stage of astrology has nothing to do with the imaginary shape of stellar constellations. If you want to know more about the mathematics and concepts behind the fixing of Zero point in the zodiac, and also how the signs and Nakshatras got divided, read the book 'Hindu Zodiac' by Chandrahari.

PS: We may find several questions for which none of us have any answer. But yes, we can enquire, search, ask others, and yes, when we are genuinely interested some answers will pope up from some corners when the time is ripe.

Vinita:

I don't think we disagree after all. You have quoted from various places and said,

Quote

"Jyotisastra (Study of light emitting or light reflecting celestial bodies) etc. This branch of knowledge was also known as Jyotishmati (An intellect/brain enlightened by the thoughts on cosmic spheres & light sources) from the period of Atharva Veda. 'Mati' means intelligence and also denotes an individual with intelligence, brainy person."

Unquote

I don't find this very different from " if anyone wants to KNOW TIME, he should have the LIGHT OF GOD shine on him bright and clear." Such a person alone can have jyotishmati to study jyotisastra, the way it is defined above.

As for two bodies "knowing" Newton's law of attraction, could there not be an intelligence, a mati, in the so called inanimate objects too. Energy is the other side of matter and all energy is intelligent.

Sreenadh:

Some say that Jyoti-sastra means 'Science of Light'. Should it be translated to 'Science of light' or as 'Ancient knowledge about Light emitting celestial spheres'?

As we all know –

Sun is the only light emitting object in the solar system - a star. Moon is a satellite that reflects the light of sun. Planets also reflects the light of sun, but to us the amount of light thus coming to earth from planets are very less, at times lesser than the brilliancy of hundreds of stars there in sky. Even though the light from sun and the sun light reflected by Moon are important for the life in earth, the light reflected by planets do not have any measurable influence in life on earth. So in such a situation the influence (?!?) of light can not be the base of astrology. Similar is the case with the gravitational influence of planets on earth and its living beings. So it is plainly clear to the people of the categories, such as –

- 1) People who approach this subject scientifically.
- 2) People who approach this subject holistically.

Or in essence to any person with logic and understanding who tries to study this

subject systematically, this is the prime truth that sprung up to their mind. That is why most of the scientific community plainly discards Astrology, since its fundamentals (House, significance etc) have no correlation with the foundations of science, and the scientists are taught to think based on proven principles. Therefore they are logically correct in discarding astrology as an absurd subject (If we try to understand their view point). They will laugh at the concept of “Light or Gravitation acting of different persons differently based on their the birth time of the native” ;) See how absurd the idea is! But in the course of the study, they find some cute influences that really control the human/animal/plant life (!), such as Biological clock, circadian rhythm etc!!! Yes, somehow the rhythm influence, destiny and it has a more subtle influence, than we are aware of till now, the scientists says, and they start studying it further with real interest!! They are right, and they know their path!!

Now coming to the second category of people, when they learns and understands the “concepts” (basic hypothetical constructs) in astrology (such as Sign, House, Planet etc) and tries to applies it in life, they find that it really works!! Some of them may be just satisfied by this itself. But some of them, who really want to understand how and why it happens, ponder further, and the only answer they could find is the rhythmical co-relation of existence between the animal/plant/anything in earth with the rhythm of the universe or at least solar system. When they look at the invaluable literature provided to us by our ancestors, they wonder(!!), even the Rishis/Yogis who looked into the rhythm within them, those who knew the rhythm of their breath Patten completely, they had already stated the same!! Yes, what the scientists tries to study today (Subtle

influence of the external rhythm in living beings), was well known to the Rishis/Yogis!! Believe in the Rishi vakyas!! The traditional path of Astrology or Yoga!! They knew how much the rhythm is important and how it controlled the destiny!!

The scientists looks outside - objective to subjective. The Yogi does the opposite. He looks inside - subjective to objective. The first is the path of analytical thinking and the second of holistic thinking.

See how beautifully now the 2 paths are going to merge – at least “in the study of the influence of the rhythm of the external universe on living beings”!! To different paths merging in the same point!!

We don’t have to look anywhere else, or look for the wrong idea of “light controlling the destiny”, the path is already 3/4 covered by all - (scientific or holistic thinkers) - both coming through different ways!

The scientists are studying biological clock and circadian rhythm in detail. The astrologers (by taking the help of programmers, and diving into the true essence of ancient statements) are trying to co-relate their knowledge with it. (Let it be JHora, AstroDataBank, or the many other researches). But frankly speaking the scientists are better ahead of us (astrologers) in bridging this gap!! Look at the vast amount of research that is already done about biological clock, circadian rhythm etc!!

Time the 4th dimension is an essential part of that rhythm, and it is the space-time continuum (Siva the Mahakala) is the one who is dancing in the cosmic rays!!

Why cosmic rays?! Because in science, you won’t get a better example to represent the dance of energy, the eternal rhythm, Nataraja Nritham!!

Thus in essence I am totally against, any attempt to argue that “Astrology is based on light or gravity”, or statements such as “Light or gravitation can influence the destiny” or the like. I find it not only unscientific, but also as an argument against the fundamentals of astrology. Neither Scientific nor Holistic approach supports such views.

Souvik Datta:

I completely agree with you. I personally belong to the category two people (the holistic group). Truth and facts are very important to me. If anything caters to it, I would call it science.

5. Symbolism in Astrology

[Participants: Vinita, Sreenadh OG]

Vinita:

For a long long time I was curious about the symbolism in astrology. (It all started with

the symbol for Pisces which has been used by many to denote several things - the yin, yan, the upward and the downward journey, the duality which balances out, etc., etc.).

I was very excited to read your message on the division of the signs as Quadruped, biped, reptilian and water. Are not these the stages of evolution in life? Life beginning in water with the reptiles graduating to the quadrupeds and then the bipeds?

I am also curious about the significance of the rising of signs - some rising with the back, some with the front and so on....What does this signify?

Once again let me express my sincere gratitude to your initiative to open up....I was going to say Pandora's box....but that has negative connotations, doesn't it?....It is our basic curiosity that gets us to open up these boxes, in any case....and when we do this we are never satisfied....as we hunger for more and more.

Puranic tales and their linkages with astrology is another topic of interest....but that we can discuss another time.

Sreeram Srinivas:

Quote

I was very excited to read your message on the division of the signs as Quadruped, biped, reptilian and water. Are not these the stages of evolution in life?

Unquote

In Hinduism symbolism being used extensively. The more you delve into it, the more it reveals. I have paradox answer to the query of Ms Vinita. Can you recall the different Nine Avatars of the Lord Vishnu & put them in proper sequence (with translated meaning of that avatar). Then correlate it with the so called popular theory of Darwin - Theory of Evolution. Do you find any sequence logics in this? Did Darwin get "inspiration" from Hindu scriptures? (Like our Bollywood copying freely from Hollywood!)

Second exercise - Identify the people around you whose birth lagna is "quadruped" i.e. Aries, Leo, Sagittarius - watch their normal walking "pace" categorize it either slow / normal / fast. Similarly for Taurus, Scorpion, Cancer, Pisces, Capricorn. Finally, Gemini, Virgo, Libra, Aquarius. Assuming that all these zodiac people if they were to walk in a group - after a while, you will find three distinct groups - fast / normal / slow. Then identify the zodiac relevant people in each category and analyze the results yourself.

Do you see any interesting? I am sure you will surely find it.

Third, if you are able to identify the answer to Second exercise (and practice it appropriately), you will be enthused to know, that you will in position to “predict” the lagna of a person even in a group and “KNOCK him /her DOWN” without asking his birth data !!!

Sreenadh:

Quote

I was very excited to read your message on the division of the signs as Quadruped, biped, reptilian and water. Are not these the stages of evolution in life?

Unquote

Some body argues like that as well. But the prime question is we consider it as stages of evolution or anything like that, then, we should answer the questions –

- 1) Can we show any previous instances of acharyas using it in that way?
- 2) What is the use of such a consideration in astrological prediction?

Because if the symbolism is without predictive purpose, then it is of not much importance in astrology. Why? Because - “Jyotisha Phalamadesa, Phalarthamarambhanam bhavati loke” (Astrology is for prediction, all efforts are just to streamline prediction)

Quote

I am also curious about the significance of the rising of signs - some rising with the back, some with the front and so on....What does this signify?

Unquote

I think you are mentioning the Seershodaya (rising with the head) and Prishtodaya (rising with the back/bottom) and Uphayodaya (Rising with head/bottom together) Signs.

The concept behind it seems to be simple. In the month of Mesha (Aries - April 14th to May 14th), Aries rises first (after sun rise), then Pisces, then Aquarius and so on. If

we consider the sign Pisces, the 360 deg rises first and then 359 deg, since the zodiac seems to rotate from east-to-west due to the west-to-east revolution of earth.

Now we know that symbolic shapes are ascribed to the constellations in each sign.

During the revolution of the zodiac around earth, if the head of that symbol appears in the eastern horizon first, then it is called a Seershodaya sign (rising with head), and if the legs/tail/bottom appears first then it is called Prishtodaya sign (rising with back/bottom) and if the head and tail appear together then it is called Uphayodaya sign (rising with head/tail together). That is why it is considered that-

Gemini, Leo, Virgo, Scorpio, Sagittarius, Aquarius – Seershodaya signs

Aries, Taurus, Cancer, Capricorn - Prishtodaya signs

Pisces - Uphayodaya sign.

I think it is clear. If somebody has any novel clarifying idea on this regard, it is welcome.

Quote

It is our basic curiosity that gets us to open up these boxes, in any case....and when we do this we are never satisfied....as we hunger for more and more.

Unquote

It should be like that only! Curiosity and inquisitiveness is the mothers of all inventions.

Quote

Puranic tales and their linkages with astrology is another topic of interest....but that we can discuss another time.

Unquote

Right you said! Especially when it is very difficult to distinguish the worthy and unworthy and statements of people about the symbolism in Puranic literature.

Vinita:

What I want to know is what is the significance of this for Kala Tantra?

Sreenadh:

The first answer that came to my mind is a statement without politeness - “Read Krishneeyam and Dasadhyayi. It is there in it. Am I supposed to teach all this?!” But then again looking at that question, I felt “No, I shouldn’t speak like that. There is something more god wants to teach me, even with this simple question”. And I thought more about the Seershodaya divisions and the result is given below. Dear Vinita ji, thanks for probing and bringing out this result.

Divisions Such as Seershodaya

There seems to be a controversy related to the division of zodiac signs into Seershodaya, Prishtodaya and Ubhayodaya. In Varaha Hora it is stated that, Aries, Taurus, Cancer, Sagittarius, Capricorn - Prishtodaya signs Gemini, Leo, Virgo, Libra, Scorpio, Aquarius - Seershodaya signs Pisces - Ubhayodaya sign

What is the logic behind?

During the revolution of the zodiac around earth, if the head of that symbol appears in the eastern horizon first, then it is called a Seershodaya sign (rising with head), and if the legs/tail/bottom appears first then it is called Prishtodaya sign (rising with back/bottom) and if the head and tail appear together then it is called Uphayodaya sign (rising with head/tail together).

But this answer is not complete, since Seershodaya means, “rise with the head”. When? While birth!

This means only human signs can be Seershodaya signs, and all the other signs should be Prishtodaya signs except Pisces, which is an Ubhayodaya sign! Let us verify the divisions of signs into Seershodaya etc as per this second logic. But there seems to be exceptions. Let us verify them.

1) As we could see Sagittarius is partly human sign, but still it is considered Prishtodaya. Why? Because the second half of the Sagittarius sign rises first on the eastern horizon and that part is a Quadruped. Therefore it is OK to term Sagittarius as Prishtodaya.

2) Scorpio is a Reptile sign, and so it should be Prishtodaya. But Mihira says that it is Seershodaya sign! But if we refer the ancient texts, Skanda Hora and in Parasara Hora considers Scorpio as Prishtodaya! So even though the head of the symbol Scorpio rises first in the eastern horizon, since it is a reptile sign (and not a human sign), I would like to follow the opinion of Skanda and Parasara, and support the view that it is a Prishtodaya sign.

3) Leo is a Quadruped sign, so it should be Prishtodaya as per the second logic. But Mihira says that Leo is a Seershodaya sign! Skanda Hora Keeps quiet on this issue(What was his opinion?), but Parasara boldly states that it is a Seershodaya sign! I

would have to drop the second logic at least for Leo, since I don't have any authority to reject the opinion of the great sage Parasara. So let us agree to the view that Leo is Seershodaya.

4) There is no controversy on the fact that Pisces is an Ubhayodaya sign.

But I am satisfied. :) Why? Because there seems to be clear cut logic working behind the classification of signs into Seershodaya, Prishtodaya and Ubhayodaya.

What is the significance of this for Astrology? The astrological prediction system is 7-fold. i.e. Sign, House, Planet, Sign-House, Sign-Planet, House-Planet, Sign-House-Planet prediction systems forms the base of it. For sign based predictions assigning various characteristics to the sign which is the base module fore prediction is a must. And that is why the Symbolic shapes, Male-Female classification, Chara-Stira-Ubhaya classification, Krita-Dwapara-Treta-Kali Yuga classification, Earth-Water-Fire-Air-Sky classification etc is assigned to the signs.

Similar is the case with Seershodaya-Prishtodaya-Ubhayodaya classification. These classifications teach us how to predict with a sign, especially when no planet is posited in it. For example, Krishneeyam says:

If the Lagna is Seershodaya sign predict beneficial results, if it is Prishtodaya then predict malefic results, if it is Ubhayodaya predict a mixture of the two- Especially when no planet is placed in it.

A person born in Seershodaya sign would be fast learning, with good short memory. A person born in Prishtodaya sign would be slow learning, but with good long-term memory. Ubhayodaya - mix of the two.

A planet placed in Seershodaya sign with give beneficial results at the beginning of the Dasa, while a planet placed in Prishtodaya sign will give beneficial results at the end of the Dasa. A planet placed in Ubhayodaya sign will give beneficial results at the middle of the Dasa.

A benefic planet placed in Seershodaya sign will give better results, while a malefic planet placed in Prishtodaya sign will give worse results.

In Prasna if the question is similar to "My expectations will come true or not?" then, if Lagna is Seershodaya sign then beneficial result follows, and if the Lagna is Prishtodaya sign then the expectations will not fructify. In a Prasna related to Disease, if

the Lagna happens to be a Seershodaya sign then the major stage of the disease is over, and now it is going to cure gradually. All these are important especially when there is no planet present in Lagna. Planet placed in Lagna modifies the results indicated by the sign. Like this the Seershodaya-Prishtodaya-Ubhayodaya classification can be useful in many instances. If you want to know more read, Krishneeyam, Dashadhyayi, Shadpanchashika or the like. This classification is part of the Sign based prediction system.

Dear vinita ji, I have noticed the conflicting opinions of saints on this Seershodaya-Prishtodaya-Ubhayodaya classification only when you probed, and requested for more info on the same. Thanks for that - and pardon the harsh primary thoughts that came to my mind.

Ohm... Sahanavavatu... Sahanou bhunaktu....

Sahaveeryam karavavahai...Ma... vidishavahai....

Ohm....Santi...Santi...Santi.....

Vinita:

Om sahana vavatu sahana bhunattu saha viryam karawavahai
tejasvinavaditamastu ma vidvishavahai om shanti shanti shanti om

I don't know how to thank u for giving such a satisfactory explanation. I feel guilty that I made u do all the work of explaining meanings to me. U did not just hand it over on a platter but even provided a spoon for the feeding. I am very very grateful to u. May Jupiter shine and shine on us.

Asatoma Sadhgamayah

Tamasoma Jyotirgamayah

Mrityoma Amritamgamayah

OM Shanti Shanti Shanti

6. Symbolism Everywhere

[Participants: Vinita, Nalini, Souvik Datta, Sreenadh OG]

This is an astrological discussion based on Stairway to Heaven by Led Zeppelin.

Vinita:

Maybe there is symbolism everywhere. Like in the following song which is absolutely lovely.....

[Editor: Vinita ji quotes from - the lyrics to Stairway to Heaven by Led Zeppelin, which was used to much mirth in the Wayne's World Movie. Led Zeppelin were an English rock band formed in 1968 by Jimmy Page (guitar), Robert Plant (vocals), John Paul Jones (bass guitar, keyboards) and John Bonham (drums). With their heavy, guitar-driven sound, Led Zeppelin are regarded as one of the first heavy metal bands. However, the band's individualistic style draws from many sources and transcends any one genre.

URL: http://en.wikipedia.org/wiki/Led_Zeppelin]

STAIRWAY TO HEAVEN

There's a lady who's sure

All that glitters is gold

And she's buying a stairway to heaven.

When she gets there she knows

If the stores are all closed

With a word she can get what she came for.

Ooh, ooh, and she's buying a stairway to heaven.

There's a sign on the wall

But she wants to be sure

'cause you know sometimes words have two meanings. In

a tree by the brook

There's a songbird who sings,

Sometimes all of our thoughts are misgiven.

Ooh, it makes me wonder,

Ooh, it makes me wonder.

There's a feeling I get

When I look to the west,

And my spirit is crying for leaving. In

my thoughts I have seen

Rings of smoke through the trees,

And the voices of those who standing looking.

Ooh, it makes me wonder,

Ooh, it really makes me wonder.

And it's whispered that soon

If we all call the tune

Then the piper will lead us to reason.

And a new day will dawn

For those who stand long

And the forests will echo with laughter.

If there's a bustle in your hedgerow

Don't be alarmed now,

It's just a spring clean for the may queen.

Yes, there are two paths you can go by But

in the long run

There's still time to change the road you're on.

And it makes me wonder.

Your head is humming and it won't go

In case you don't know,

The piper's calling you to join him, Dear

lady, can you hear the wind blow, And

did you know

Your stairway lies on the whispering wind.

And as we wind on down the road
 Our shadows taller than our soul.
 There walks a lady we all know
 Who shines white light and wants to show
 How ev'rything still turns to gold.
 And if you listen very hard
 The tune will come to you at last.
 When all are one and one is all
 To be a rock and not to roll.

 And she's buying a stairway to heaven.

Nalini:

I can only say “WOW”

Vinita:

Nalini, I am glad you liked the lyrics. The song is hauntingly beautiful. The tune keeps humming in the head and refuses to go away.

Souvik, did you know that according to Mayan myth a rope / snake / stairway will descend from heaven in 2012?

Souvik Datta:

Wow no I actually didn't know that till now. After your mail I researched and found this:
<http://www.hiddenmysteries.org/author/henry/2012stargate.shtml>

Quite interesting I must confess... Thanks for sharing...

[Editor: This branch ended there itself and did not become a detailed discussion of 2012 end date provided by ancient Maya civilization, as could have been expected. But another branch from the same thread continued revealing some philosophical content and understanding]

Sreenadh:

It is beautiful!! But I think - “we should build the stair way the heaven we know” rather than “buying the stairway to heaven”. Thanks for giving us that very good song. Yes, I too

think that it is symbolic and there is hidden meaning inside. I join hands with Nalini to say “WOW”

Vinita:

I agree with you 100 per cent! We should BUILD our stairway.... (Can't think of how one could be “buying” a stairway to heaven.... though I thought I could understand a little bit why “all that glitters is gold”).

Sreenadh:

That is interesting.

Quote

I thought I could understand a little bit why “all that glitters is gold”

Unquote

I don't think 'all that glitters is gold'. But for sure, if some thing is gold, even if it does not glitter, it is valuable for sure. Let us chip away the impurities, and refine the knowledge of astrology as Mihira states in the opening verse of Brihat samhita, “Like melted gold” let our knowledge become pure, refined, and let us be bold in upholding the truth we find. If not worthy let it evaporate into thin air - and we are happy. :) Let us joyously enjoy the exercise.

“We should build the stair way to the heaven we know”

Two things are pre-requisites here.

1) We should know how to build the stairway.

For this we first need to collect the raw material. As for as astrology is concerned our stair way is a logical one, and the raw material is the knowledge inputs and thoughts by the ancient Rishis. In short the whole available knowledge about astrology.

2) We should know the heaven before hand!

This means that, instead of believing or disbelieving in a subject, naturally the TRUST should develop. We never believe in Sun, but we TRUST because we know that it is a reality. Yes, but this comes from experience and daily interaction. If we have seen somebody using the tool of astrology is a very effective manner producing astonishing results, or if we ourselves were able to do that then only that trust originates/forms. (For people in Kerala, I think still that chance remains, I think. Anybody who has seen a good Deva Prasna in Temples of Kerala where 3 to 10 astrologers interact each other discussing

the various aspects of astrology will agree to this I hope)

But yes, there are big gaps in between - Between the accepted knowledge of science and the system of astrology. Plus, the astrological system itself is now in a corrupted state. So what we should try to do is to bridge this gap using the logical stairway we build using the raw materials collected from the ancient classics. Yes, since we have to bridge it to the knowledge today, we would have to have the systematic idea of the current knowledge as well. I hope you would agree.

Let us join hands in this search, in this effort, in this sincere research for reestablishing the value of an ancient thought system, the holistic approach - and its child, astrology. It is not everything and perfect in all ways – but, yes, for sure there is something worthy. And even if it is a lone piece of real gold, among thousand junk superstitions, (things that glitters), let us give it its true credit, to enjoy the impartial happiness.

Vinita:

I simply loved that! For me too all that glitters (has the light of God reflected on it) is gold and is worth pursuing. The stairway we can build, or buy, that is not material....non material?

Nalini:

Meta physical and spiritual I would say! As long as the stairway is strong fundamentally, it would serve the purpose it is built for with *investing* our all into it, like sreenadh ji said, else it would crumble ignominiously (in a dishonorably manner or to a dishonorable degree).

[Editor: The thread ended there. It was a knowledge sharing session – spiritual and philosophical. But in astrological perspective this thread has shared only a little, I would say. The possibilities related to exploring the 2012 Mayan end date remained unexplored and left out for some time, even though in some other thread someone else took up it later and discussed in detail]

7. Interesting observation

[Hari, Sreenadh OG, Souvik Datta, Pandit Arjun]

Hari (Jyotisa Shisya):

Nowadays, in the early morning, I go outside and sit on the porch to enjoy the cool

morning air. Today I was a little later than usual and wondering if I had missed the milkman's knock. A crow came up and perched on the parapet wall near to where I was sitting. Into my mind came the following questions in *sequence*

(1) Will the milkman come to deliver the milk?

Crows response: three caws

(2) Will I get the expected speed post today?

Crows response: two caws

The crow then flew away.

Actual situation: The milkman came and the speed post didn't arrive as of now. Is it a coincidence that YES has three letters while NO has two letters?

Who is more intuitive? The crow or the fellow sitting on the porch?

Jyotish lesson: Make it a habit to observe acutely what is happening around you and try to decipher the meaning of what you observe relative to the situation. The art of deciphering nimittas or sakuna sastra is an invaluable tool for the Jyotisha.

Sreenadh:

It is the description of just an incident but the story seems to hide a lot of meaning - and is really good!!

PS: Read it in the light of discussions on the chart of Pramod Mahajan and about the validity of astrology, then only the true beauty of the story will be revealed. The Promod Mahajan incident itself seems to be one of the nimittas we (the astrologers) should observe.

[Editor: On 22 April 2006, Pramod Mahajan was shot at and fatally injured by his brother Pravin Mahajan over a family dispute. He succumbed to his wounds 13 days later. After the news about Pramod Mahajan being shot was out, numerous famous and infamous astrologers started predicting about whether he will live or die – taking advantage of the 50-50 situation. Many famous astrologers like Sanjay Rath, pathetically failed in those chance predictions, while some like KN Rao, Madhu Nair etc predicted the outcome fairly correctly. (The number of astrologers who might try to take advantage of even such tragic situations are many in number. But such incidents also help us to identify the usefulness of the mind made astrological theories in practical situations). The above narration by Jyotish Shisya was probably describing the above situation in a humorous way]

Pandit Arjun:

Even though these sakuna sastras are interesting, I did not read or learn them as I did not find any classics on them. If you could refer any classics mentioning these sakuna sastra or any old books on how to read from animal hints, I would like to learn them also. If predictions can be made on the caws of a crow and barks of a dog and the fall of a lizard, it is really an easy task for an astrologer.

Sreenadh:

It is not due to the reference to sakuna sastras that I presented that mail, but due to the hidden double meaning and anomaly. Becoming serious, now coming to the subject of 'Sakuna' and 'Nimitta' (If you are one a travel the Nimittas that you observe in the start of the journey - with approx 100 m - is termed Sakuna and all omens are generally termed 'Nimitta'), it is a subject dealt with in Samhitas. So the available ancient classics that deal with this subject would be samhita texts like - Brihat samhita, Harita samhita, Samasa samhita, Maha yatra etc. Prasna texts like Prasnamaraga, Prasnanushtana padhati etc also refer to various omens related to Prasna in an elaborate manner. Texts like Kerala prasna samgraha, Prasna Koutuka gives omens to be observed related to touching of body parts by the querent. In texts like Siva sworodaya and Agni purana omens judged from breath pattern are mentioned. Even Ayurvedic classic texts like Ashtanga Hridaya also discusses omens that would help the doctor to judge the disease, situation and the possible outcome of the treatment. This system is very old as is evident from

the statement of 'Vishnugupta' (chanakya) in Chanakya sutra: "Upastita vinasa prakrityakarena karyena drisyate" Meaning, the future possibility of destruction or bad outcomes would be indicated by the natural omens. E.g.: Before rain we see the clouds - it is an omen Before earth quake the animals react - it is an omen The classification of omens which depends on various basic principles itself is a big subject to deal with. By the way we value the statement of Vishnugupta (chanakya) because he is the reputed author of a reputed astrological classic called 'Vishnugupta Hora'. You said:

Quote

If you could refer any classics mentioning these shakuna shastra or any old books on how to read from animal hints, i would like to learn them also.

Unquote

If want to be systematic and authentic, to understand the animal behavior, it is better to read modern texts on the subject and depend on direct observation and study of animals and nature. Mihira in Mahayatra (also known as Brihat Yogayatra) asks us to study the animal behavior and nature from direct observation. Yes, I here you ask, where is astrology in it. The astrologer is supposed to predict and for that he is collecting all the tools he could, whether that is related to planets and Rasi Chakra or not. This is specially important in Ashtamangala Prasna etc. For them the concept while considering animal behavior etc was, “it is important are you able to predict future events accurately and how you do it is not important”! But remember, this concept is JUST PART of the big Nimitta system and not a rule that depict the WHOLE Nimitta system. I hope the above references will be sufficient to give you a start on the subject, of omens.

Quote

If predictions can be made on the caws of a crow and barks of a dog and the fall of a lizard, it is really an easy task for an astrologer.

Unquote

No it is wrong. Wisely and efficiently using and understanding this system is one of the hardest tasks! I have heard a story related to observation of a Nimitta by an Ayurvedic doctor. He visited one of the patients with his Sishya and having digestion problems. He observed the smell and presence of Jackfruit near to the bed of the patient, and from that omen observed that eating of too much jackfruit was the cause of indigestion. Another day the in the absence of the guru the Sishya had to visit a patient with the same problem. He was unable to locate the problem by diagnosis, so he looked around for omens, and found some grass near to the bed of patient. So he immediately asked “Did you eat grass yesterday?”. Same is story of and the study of the system of “Omen observation”. It is in a better damaged state similar to the Jataka stream of astrology at present. We could find knowledge related to Nature, climate, body language, breath pattern, astrological knowledge of zodiac and planets, animal behavior, biology, psychology, hundreds of beliefs, many superstitions all getting used WITH THE AIM OF PREDICTING THE FUTURE in this branch astrology. It is the ancient mother of several streams of knowledge. We should have to look at the subject of omens in a new light. May

the grace of nature be with us, with that grace let us be with it, to understand the world around us in a better way, so that everything will reflect in us, and give us clues about the future possibilities which helps us in prediction.

PS:

- The astrologer is like a mirror who reflects the nature and the qurent himself.
- He is a person who see - which others can not see (Even in day to day life)
- He is a person who hear - which others can not hear (Even in day to day life)

Meaning he observes with attention and understands much more from what others too see and hear. He is the wise man who is there to say what he saw and heard to others, but in a different mould, so that it would be beneficial to them.

Souvik Datta:

This reminds me of the string theory on quantum physics... Sreenadhji, do you exist in parallel universes? J

Sreenadh:

Lol.....yes! In a parallel universe called Kerala (with an indecipherable and cumbersome language 'Malalayalam'), where an astrologer started speaking English recently only. But the wonder is that, these people of the south India, have started copying old Sanskrit texts into their regional scripts, before hundreds of years, and those texts become extinct in North India but still many references and slokas are still available in these regional scripts!

They felt it difficult to write Sanskrit and have created 2 scripts - popularly known as 'Grandha lipi' or 'Grandha script'. Grandha lipi means a script that was created to write Sanskrit in a script that resembles regional scripts (with less alphabets)of Kerala and Tamilnadu. These scripts are –

- 1) Tamil Grandha lipi (Now only available in preserved texts in manuscript libraries) [Tamil is the language of the state 'Tamilnadu']
- 2) Malayalam Grandha lipi (This later become the slandered script of Malayalam) [Malayalam is the language of the state 'Kerala']

Malayalam Grandha lipi become Malayalam and maybe because of that many ancient Sanskrit slokas and sloka references are available in this language and texts. The astrological knowledge in this language is already explored although the fruits are not yet

completely presented to the world. But the Tamil Grandha lipi is an unexplored treasure! Many spend years to translate Sanskrit texts to Tamil Grandha lipi and as you may know Tamil is an older and ancient language than Malayalam. Now nobody reads and uses ‘Tamil Grandha lipi’, but the manuscripts libraries (all over India) have thousands of ‘Grandha lipi’ texts preserved with them! Who knows, we many find many, ‘thought to be lost texts’ in this collection. It is another treasure for we children to play with - caused by language development and its history. I think, even though I am able to notice this regarding Malayalam and Tamil, there is a possibility that this is the same situation with all the other regional scripts as well. Somebody should conduct a search for ‘Sanskrit astrological classics in regional scripts’. Then from Southern states and from states like Kashmir, Orisa etc new knowledge and lost texts may spring and rise to their feet, becoming visible to all.

[Editor: The thread died there, possibly because Souvik datta or any one else didn't knew much about such lost languages and civilizations especially connected to South India. The areas this thread pointed-to but left unexplored re –

- Analyzing instant coffee like new born theories getting tested in practical contexts
- More about the theoretical foundations of Sakuna or Nimitta Sastra
- Exploring the subject of ancient scripts and languages further]

8. Death Desire and Death

[Vinita, Sreenadh OG]

Vinita:

I have an acquaintance / friend who visits me sometimes. About a month back he told me that his father was unwell and had a strong desire to die. His father too was an astrologer. He predicted for himself that he will not survive beyond 3rd May this year. Third May also happened to be my friend's birthday. Yesterday he dropped by and told me that his father expired on the 4th May in “subha” hours.

The person had a strong desire to die because he was suffering. But to have timed his own death so accurately was amazing. He was undergoing his third cycle of Sade Saathi. I couldn't get his birth details in the given circumstances, but maybe i will do so later for this forum.

Another amazing thing, I was told that happened was that this person's sister-in-law who had been living in the same house for many years, since she became a widow when young, passed away the following day. There was once again a strong iccha at work here. Why I am writing this is to know from esteemed astrologers on this forum about the role of iccha in our charts to shape events in our life.

My guru has been saying that THIS MOMENT is inevitable but the NEXT MOMENT is full of a million possibilities. The RESPONSE TO THIS MOMENT is in our hands....I suppose it is how we act...our karma.

But the next moment is something so uncertain....something like the motions of sub-atomic particles....that can it be influenced by consciousness / iccha? I would like to hear the opinion of esteemed members.

Sreenadh:

You are absolutely right! Iccha (Desire) is also playing a strong role in making predictions true. If we accept that hypnotism works, if we know that we have a strong will which can change things (even destiny - Rishis supports this argument) then why not can we ignore the role of iccha (Strong Desire/Will)? But I would like to add that Iccha is not lone player that makes the predictions true, it is one of the factors I should accept.

In olden days when snake bitten people (or their relatives) visit, the Ayurveda doctor, since they strongly want to tell the event, knowing or unknowingly they may touch the portion of the body where the snake bite. This is a psychological factor. The doctor knows about this, psycho factor and makes use of it, at times by predicting the body part where the snake-bite, 'before' the patient tells about it. Why? This makes the patient amazed at the capability of the doctor and there after the words of the doctor works magic! If the doctor says that it is a minor case and for sure the patient will survive then, the iccha (desire/will) of the patient is aroused, and at times he survives against all odds! Yes, of course, it is one of the factors only in such situations. But, yes, it is one of the factors for sure, in any prediction, provided the querent (or the person who should undergo the result of that prediction) is aware of this prediction. This is just one part of the answer to your thoughts. The other question is Iccha (Strong Desire/Consciousness/Will) can modify the physical environment, or future (of people or circumstances) which is not directly connected to the person who is willing or imagining. Or in other words, whether

the consciousness of a person can change the circumstances that are NOT directly or indirectly connected to him? That is purely another question, and even though even "Bhagavat Gita" and all Indian system of thoughts supports it, I am no body to comment on the subject, or to compare it with the view of science, which is another uncertain field while dealing with such matters. No body has an answer to it in the scientific world, and how can we boast to have one with ourselves.

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You are absolutely right! Iccha (Desire) is also playing a strong role in making predictions true. If we accept that hypnotism works, if we know that we have a strong will which can change things (even destiny - Rishis supports this argument) then why not can we ignore the role of iccha (Strong Desire/Will)? But I would like to add that Iccha is not lone player that makes the predictions true, it is one of the factors I should accept.

In olden days when snake bitten people (or their relatives) visit, the Ayurveda doctor, since they strongly want to tell the event, knowing or unknowingly they may touch the portion of the body where the snake bite. This is a psychological factor. The doctor knows about this, psycho factor and makes use of it, at times by predicting the body

part where the snake-bite, 'before' the patient tells about it. Why? This makes the patient amazed at the capability of the doctor and there after the words of the doctor works magic! If the doctor says that it is a minor case and for sure the patient will survive then, the iccha (desire/will) of the patient is aroused, and at times he survives against all odds! Yes, of course, it is one of the factors only in such situations. But, yes, it is one of the factors for sure, in any prediction, provided the querent (or the person who should undergo the result of that prediction) is aware of this prediction. This is just

one part of the answer to your thoughts. The other question is Iccha (Strong Desire/Consciousness/Will) can modify the physical environment, or future (of people or circumstances) which is not directly connected to the person who is willing or imagining. Or in other words, whether the consciousness of a person can change the circumstances that are NOT directly or indirectly connected to him? That is purely another question, and even though even "Bhagavat Gita" and all Indian system of thoughts supports it, I am no body to comment on the subject, or to compare it with the view of science, which is another uncertain field while dealing with such matters. No body has an answer to it in the scientific world, and how can we boast to have one with ourselves.

9. Graha Drishti – What is the Logic behind Special Drishti?

[Pandit Arjun, Sreenadh OG, Bharat, Vijayadas Pradeep, Panditji]

[Editor: This discussion happened as a branching thread of the discussion on 'Drishti'.]

Pandit Arjun:

Speaking logically and rationally all planets having aspect on the 7th from its house is understood. However, do the special aspects of 4,8 for mars and 3,10 for Saturn and 5,9 for Jupiter have any logic behind them? If so, why Venus, Mercury, Sun and Moon do not have these special aspects. The original classics mention "what" special aspects the planets have and not "why". If I could not understand the "why" portion from the original classics, could you please explain as to why Mars, Saturn and Jupiter have these special aspects and why not the other planets have these special aspects. Personally I do not believe in rashis having drishti as these rashis are only mythical in nature and the reality are only planets and stars. so only planets can have aspects and not rashis.

Sreenadh:

Quote

Do the special aspects of 4,8 for mars and 3,10 for Saturn and 5,9 for Jupiter have any logic behind them. If so, why Venus, Mercury, Sun and moon do not have these special aspects.

Unquote

I don't know. May be the rational for this is present in lost part of the Rishi horas. The only

thing I know is that all the different schools of astrological thought such as Arsha School, Jain school, Yavana School support the concept of special drishti. I will supply the available quotes below:

Triteeye dasame souriH jeevastad trikonage Chatusrasram
 dharasoonuH kalatre nikhila grahaH Poornam pasyanti
 sarvatra prayaschanti phalam tatha
 (Surya hora)

This is a text of the Arsha school. Although similar sloka is not available from the other slokas we can see that Skanda Hora, Brihal prajapatya, Vasishta hora, Kousika hora and Sounaka hora also supports the concept of "Special Drishti" (Ma to 4th and 8th, Ju to 5th and 9th, Sa to 3rd and 10th) These are all texts of the Arsha school. Now considering the Jain school of thought –

Duschitkagan souristrikonastan brihaspatiH
 Chaturthashtamagan bhoumaH seshaH saptama samstitan
 Bhavanti veekshane nityam uktadhika phala grahaH (Gargi
 hora)

This is a text of Jain school of thought. Including Garga and Rishiputra all the Rishis of this school as well support the concept of special drishti as evident from the above sloka. Now coming to Yavana school of thought –

Phalam visesham pravadamayathato
 Bhoumasay poornam chaturasrabhe syat
 Phalam cha jeevasya tatha trikonam
 Poornam saneH syad dasame triteeye

(Yevaneswara Hora)

The scholars like Yevanacharya, Meenaraja, Sphujidhwaja etc of this stream of thought also fully support the concept of special drishti.

Being the students of ancient Indian astrological system, we are trying to understand this ancient system without violating the basic rules put forward by them. Therefore even though we don't know the exact logic behind the concept of special drishti we have to accept it. Yes, of course we can continue our search for the logic behind this concept. When the time and effort is ripe the truth will be revealed to us. Except Sphujidhwaja

Hora and Meenaraja Hora all the texts mentioned above are lost and only some slokas are available. The available slokas does not discuss the logic behind this concept, so we presume that it would be there in the lost part of these texts. But yes, the concept of special drishti for Ma, Ju and Sa is one of the age old, fundamental concept in astrology.

PS: I forgot to add, all those slokas mean, "All planets have drishti towards the 7th house from the house it is placed. Sa has special drishti towards 3rd and 10th house. Ju has special drishti towards 5th and 9th house. Ma has special drishti towards 4th and 8th house"

Pandit Arjun:

The Sanskrit Samhitas read by me also mention the "what" special aspects "what" planets have. And gurus and students alike have been following them for thousands of years. Till date I did not get the answer to "why" these special aspects for three planets? "Why" the other planets do not have special aspects?

There must be some reasoning or rationale written in some texts for sure which my gurus have not read and explained me. Unfortunately I referred several classics which all mention the "What" but none mention "why". Even if no classical reference could be obtained, any logical reasoning convincing enough is welcome. Several modern astro gurus have written thousands of books and if any book is available on reasoning for the special aspects, kindly advise the same so that I will buy and understand the reasons.

Sreenadh:

You are exactly right.

Quote

Till date I did not get the answer to "why" these special aspects for three planets?
"why" the other planets do not have special aspects?

Unquote

Me too is searching for the answer to that question. But the fact remains that even when we find some logically correct answer [that ofcourse we can find] that may not be the true one!!! I will try to provide (inventions!!) some possible EXPLANATIONS later (let me think about it), but be sure to remember that they may not be the true ones.

Bharat:

These are interesting questions and I am sure everyone is asking them. There is some idea about this in my mind but I still need to crystallize these thoughts into firm concepts. I thought I'd just share these with you and maybe something concrete can be found out: Special Drishti is of 3 grahas, namely Mars, Jupiter and Saturn. All 3 are outer grahas. Not only are they outer grahas in the context of orbit of Earth but represents the interaction with the society. Jupiter may have a drishti of 5 and 9 as it is connected with protection of Dharma and acquisition of Knowledge. Mars may have a drishti of 4 and 8 as it is connected with karmas to satisfy passions, ambition and the other desires of the mind. Saturn is connected with performance of one's duties and has a drishti of 3 and 10. 3rd drishti for courage and entrepreneurship and 10th drishti for purposeful action.

These are just my thoughts and subject to change. Hoping something meaningful can come out of this discussion.

Vijayadas Pradeep:

Yes these points are important. I feel in the past too I have come across some explanations (astrological reason) regarding special aspects. Maybe we will get some classical support at a later period. Astrological reason makes planets to have special dispositions (astronomical) and I have tried to attempt the said angle.

Panditji:

Mars is karaka (significator) for land property so the 4th, and being a warrior is always in danger of death, hence 8th. No idea though why Mercury /Sun or Moon does not have any special aspects.

Sreenadh:

Genuine reply of the truly learned! :) Thank you. I was thinking in the same lines. Sa is karaka for 10th, Ju for 9th etc. So the Drishti may have something to do with (fixed) Bhava karakatwa assigned to planets as well. But yes, it could be one of the reasons.

Vijayadas Pradeep:

Dear Panditji, Thanks for your valuable guidance. Hope our collective efforts will one day

make our studies fruitful.

[Editor: Don't know why, this thread broke there. Neither Panditji, nor anyone else came out with new explanations, or ideas. But later in another thread this very same subject, got discussed again in detail. This discussion didn't answer the original question about the 'Logic behind special drishti' satisfactorily, even though some good amount of knowledge sharing happened. The issue was left as an open question to be addressed later in detail. But then again this question got addressed later in a new thread at: http://groups.yahoo.com/group/ancient_indian_astrology/message/478]

Sreenadh:

Once I mentioned that I will find some logical explanation for special drishtis. Here are some of them - not in detail, just a small sample.

Logic -1

The special drishti is - "Charanabhi vridhita", starts from legs! Now consider kala purusha, let us allot leg to Sa, 10th house indicates middle portion of legs. Let us make it short -

Sa = 3rd and 10th = Throat (Sound - Air) and Legs.

Ma = 4th and 8th = Chest and Sexual organs (Courage and Kama) Ju = 5th and 9th = Belly and Thigh

So it is the Kalapurusha concept and the significance of body parts is there behind.

Logic -2 (Not perfect)

The special drishti is - "Charanabhi vridhita", one by fourth!

$12/4 = 3$. Meaning it increase by 3 signs in the order "Ravija Amaredhya Rudira pare cha" (Varaha hora), i.e Sa, Ju, Ma, others.

Count 3 from Lagna = 3rd hous = Sa. Count 3

from 3rd house = 5th house = ju

Count 3 from 5th house = 7th house = Ma and others.

Count 3 from 7th house = 9th house = Ju

Count 3 from 9th house = 11th house(!) = Sa ?

[Here the logic fails and I stopped]

Logic -3 (Not perfect)

Let us do some mathematics -

$3+10 = 13$; $13-12 = 1$; Lagna

$4+8 = 12$; 12th house

$5+9 = 14$; $14-12 = 2$; 2nd house

Ju is the karaka for 2nd house. Any connection? Now the cutest part of this mail:

"Special Complete Drishti" is supported by "NO Rishi horas" of the Arsha Kula! They have approved only that, ALL PLANETS have -

1/4th Drishti in 3rd and 10 house

1/2 Drishti in 5th and 9th

3/4th Drishti in 4th and 8th

The concept of Special complete Drishti is a concept by Jain school of astrology, and is first given in Gargi hora. Even Varaha Mihira indicates that it is not his concept but of others!! In the sloka "Tri dasa trikona.....kila veekshanedhika", He says that it is an opinion of "kila", some others (not mihira)! But yes, as you know Laghu parasari supports this concept of Special complete drishti. (But now the question comes Laghu parasari is by Parasara or some body else?) Ok, what ever that be, we can accept that Gargi and Parasara approves the concept of special Drishtis, and it is extensively in use now a days as well.

Pandit Arjun:

Thanks for listing various logics which give new dimensions. I personally believe the following logic:

As per NASA, the order of the planets is as follows: SUN

MERCURY

VENUS

EARTH (MOON)

MARS

JUPITER

SATURN

We find Mars, Jupiter and Saturn which are on the other side of earth are assigned special aspects either due to their farthest from sun or some technical scientific reason. I am

not a scientist but believe there is some deeper meaning in this structure which correlates to the special aspects of these three planets. Please throw more light from this angle or correct me if I am wrong.

Sreenadh:

In Varaha hora we can find the sloka -

Tridasa trikona chaturashta saptama-

navalokayanti charanabhi vridhita

Ravijamaredhya rudhira parecha ye

Kremaso bhavanti kila veekshanedhika

I think that sloka, reflects all these logics and many more!

About the logic you said - just look at the sequence given in sloka! Ravija (Sa) - Amaredhya (Ju) - Rudhira (Ma)- Pare cha (Others). So the order is:

Sa->Ju->Ma->||(Earth)||->Others (Mo,Ve,Me,Su)

Listen to the word "Para". The opposite could be "Apara". Is it that Sa, Ju, Ma are - Para grahas and (Mo),Ve,Me,Su - are Apara grahas? Is it that Para and Apara indicates the two sides of earth as well?!

Don't confuse - the real meaning of the word Para is "Others". I was just exercising logic. Want some more?

Apara =A+Pa+ra. As per KTPY (kapadayadi) notation it would be 0-1-2. Writing in reverse order (the standard method for KTPY), it becomes 210. $210/30 = 7$. All the planets have full drishti in 7th house. Any connection?

Yes, All this concepts about "Special full Drishti" of Sa, Ju and Ma are opinions of somebody (Garga and Parasara) and not of the tradition followed by Mihira! Look at the word 'Kila'=somebody says! It means that except the Gargi hora reference, Mihira couldn't find this concept in Skanda hora, Brihal prajapatya, Vasishta Hora, Sounaka Hora, Kousika hora etc. But yes, I too think that your logic is the best out of the available ones.

Vinita:

Actually I feel a little diffident to talk on this forum because of my lack of knowledge of the subject. But if you could tolerate a little bit of kite flying - I would love to do this sometimes.

Drishti is related to light / reflection of light, isn't it? Light diverges with distance, doesn't it? All the inner planets are closer to the earth. 180 degrees drishti (no divergence) therefore applies to them. As the distance increases so does the divergence of light rays reflected from the outer planets. Mars has the shortest distance from earth among outer planets so it forms the smallest angle of diversion at 30 degrees from 180 degrees (8th house dristi). Next comes Jupiter with higher divergence at 60 degrees from 180 degrees (5th and 9th house dristi). Saturn being the farthest from earth has the maximum angle of diversion (90 degrees divergence from 180 degrees for 3rd and 10th house dristis). So maybe the size and the distance of the planets have something to do with the special dristis of outer planets. (This, however, does not explain the 4th house dristi of Mars.)

Whatever is written in the ancient scriptures (sans significance) must indicate that whoever wrote all this had a fairly accurate knowledge about the distances and the size of planets from the earth.

Back to the theory that this ancient knowledge may have something to do with visitations from outer space?

Vinita:

There is another angle to this (perhaps).

Why it is that Jupiter has a symmetrical drishti whereas Mars and Saturn have asymmetrical special dristis? Could this have something to do with the angle of obliquity of these planets? Jupiter is the most "straight" planet (as expected?) with the angle of obliquity = only 3 degrees whereas Mars is tilted 25 degrees and Saturn is tilted 27 degrees. Is this the reason why the special dristis are not symmetrical? Obliquity of the Nine Planets

This illustration shows the obliquity of the nine planets. Obliquity is the angle between a planet's equatorial plane and its orbital plane. By International Astronomical Union (IAU) convention, a planet's North Pole lies above the ecliptic plane. By this convention, Venus, Uranus, and Pluto have a retrograde rotation, or a rotation that is in the opposite direction from the other planets. (Copyright 1999 by Calvin J. Hamilton)

I couldn't help noticing what has been underlined above and its link with a previous discussion regarding retro lagna. In fact it is thru this discussion that i came to learn the

basic fundamentals about how lagna is determined in the first place. But it is a strange thought that lagna could be indeterminate for some births on this planet earth. For isn't astrology applicable to everyone who takes birth on this planet?

It's a strange thing that about 4-5 months back I had raised a similar question to Sanjay Rath ji in his class on Panchanga. What I was told was that the rising sun / lagna is a mathematical point. There was some reference to a book also which I don't remember now. It may be there on the audio.

[Editor: The thread died – possibly because none of were interested in discussing the half baked diverse theories of Sanjay Rath. There are numerous foolish and useless things told by Rath, which means that on stepping foot on that subject will mean, explaining numerous things, trying to correct the other's perspective. None has enough time to waste for it – and so they must have thought it best to let the thread die-out]

10. Rasi Drishti

[Vijayadas Pradeep, Sreenadh OG, Panditji, Vinita, Pandit Arjun]

[Editor: This conversation happened as a continuation of Sreenadh's article on "What is Drishti?". But the discussion that followed concentrated more on Rashi Drishti than on Graha Drishti. Then again, even though started as general discussion on Rasi Drishti, the below discussion turns-out to be a sincere criticism against SJC school of thought in astrology, for which Pt. Sanjay Rath is the big master]

Vijayadas Pradeep:

I would like to clear the following doubt on Rasi drishti before proceeding to Graha Drishti.

- 1) How is Rasi drishti working?
- 2) What makes Chara and Sthira aspect each other -Why is the adjacent sign avoided (certain angle is a must for drishti)?
- 3) If planets are not present in Rasis undergoing Rasi drishti, do such drishtis have any effect?
- 4) Can Rasi drishti, be universally applied?

Sreenadh:

I am not that familiar with Rasi Drishti and its application. I invite other learned

member to comment on “Rasi Drishti”, supplying relevant quotes as well.

Panditji:

I am of the opinion that Rishis mentioned ‘bhava’. They did also mention rashis. Is Bhava and rashi (sign) one and the same thing? I do not subscribe to complex division of houses for the reasons of simplicity and like bhava kundali with equal house divisions, meaning each with a 30-degree span. So some grahas will change bhavas. The rashi kundali is used only from chandra (Moon). So when I look at the kundali from chandra lagna, I call that rashi kundali and here only sign positions are taken into account and it is sign = bhava. Looking at kundali from lagna I call it bhava kundali and here the grahas do sift signs based on their degrees vis a vis lagna degree.

Sreenadh:

I don’ find any statement in support of considering Rasi and Bhava as separate entities in texts before 10th century. But I do find statements that support considering Rasi and Bhava as one and the same entities, with the only difference that Rasis starts from Aries, and Bhavas starts from Lagna. I support and agree with you point you raised – “Is Bhava and rashi (sign) one and the same thing?”; I would say, yes, they are. . [Editor: Then Vinita referred to Sanjay Rath and SJC school of thought, connected with the use of the BPHS/Jaimini concept of Rashi drishti, and the discussion branched to became a criticism of SJC school of astrological thought]

Vinita:

Quote

“I am not that familiar with Rasi Drishti and its application.”

Unquote

I too wasn’t till I got to hear Sanjay Rathji in the last Atri class. Rasi drishti is explained in Chapter 8 of BPHS, which u must already be aware of. One of its applications, according to Jaimini Sutra, is in D-9. According to this Sutra Rasi drishti is to be seen to find the connection with karakas. For instance, the connection with Ketu through Rasi drishti indicates the path for Moksha. You could perhaps listen to the MP3 audio of Sanjayji’s class to understand one of the applications of Rasi drishti. The other very beautiful thing I found about the lecture was the intro to Vedic Numerology where the generation of numbers was compared to the wheels within the

slot machine. Its very exhilarating to think that each one of us could have a unique number generated by the GREAT TIME SLOT MACHINE.

Sreenadh:

Quote

I am not that familiar with Rasi Drishti and its application.

Unquote

The reason behind was something else. That is, Rasi drishti is not at all discussed in other schools of astrology, except by Parasara and Jaimini. I was more interested in the Arsha, Jain (Garga), Yavana Schools of thought, than Yavana, Parasara and Jaimini for long – The reason being that the first 2 still remain unexplored. The new revival stream is after Parasara, Jaimini and others will explore it. It is work sharing. And my field seems to be different. Parasara puts forward many new methods - but let us first have a clear idea of the methods that were in use before him. Yes, the fact that he mixed several ideas of Yavanacharya with the true Indian system holds me back to an extend. But yes, he was great! I don't know much about "Jaimini system" and that too seems to be different from the original stream - and I am still in doubt, to what extend we can appreciate the mixing of different streams/schools of thought.

Now coming to Sanjay Rath, I appreciate his efforts, and recently got his book "Crux of Vedic Astrology", and yet to go through it in detail. I appreciate his efforts in bring into light the various dasa systems. But for that he seems to depend too much on "Jataka Parijata" of recent origin. This text "Jataka Parijata" by "Vidya nadha suri" is considered as a poetical elaboration of the concepts put forward in "Varaha Hora". But many of the concepts put forward in this text "Jataka Parijata" does not find authentic classical support, and to add many are "against" the classical ideas! This is a text that should be approached only with care - but still an appreciable and worthy text. I am totally against the divisional chart concept and its absurd explanations put forward by Sanjay Rath. They find no support from classics, and it seems that he is intentionally trying to misinterpret the slokas as far as divisional charts are concerned. Yes, It is his efforts on explaining various dasa systems that should be valued, than that funny (since no classics supports it) divisional charts concept which came into light from nowhere. I am stating this only on the basing of having a passing view of his book,

“Crux of Vedic astrology”. Yes, but I should add that it is worthy book for reading which gives a new outlook for the astrology students and learners. I appreciate this. It seems that it is the period of renaissance for astrology. Let it be Chandra Hari, PVR, Sanjay Rath, or our humble efforts - it is causing a new out look to emerge. Yes, this list is vast, a new thought and an innovative idea joining hand in this tide every moment.

PS: Many tides may clash each other exchanging energy or causing change of direction to many others. But they are all tides for sure. Let us value the beauty of every tide we see around us.

Vinita:

I wish you and others on this forum good luck in your explorations. As for me, I get too much daunted by this ocean of knowledge and all the waves.....I would like to just stand by and watch the play....hoping that things would connect anyway....even without the knowledge / jyotishmati.

Sreenadh:

I forgot to add one point. You said:

Quote

Rasi drishti is to be seen to find the connection with karakas. For instance, the connection with Ketu through Rasi drishti indicates the path for Moksha.

Unquote

The point that instantaneously originated in my mind is that, we haven't yet discussed the point “How karakatwas (significance) are considered?” or “How significance of various things gets associated with planets”. The important point is: “Any planet can be a karaka for anything (as per placement)!” The sloka that instantaneously comes to my mind is – “Adhipa sarva bhavanam karaka parikeertita” Meaning, the lord of any house is signifier for all the things indicated by that house. House and sign are the same. So it means that, that planet becomes the signifier for everything indicated by that sign as well! As told earlier, Significance is assigned to –

1) Signs 2) Houses 4) Nakshatras 3) Planets

Let us take the question, who is vidya karaka? Me is vidya karaka, Ju is vidya karaka, Sa is vidya karaka especially related to sanyasa, Su is vidya karaka since sun

represents atma, Mo is vidyakaraka since mo represents mind, Ma is vidyakaraka especially related to weapons, etc. Any one can extend it and we would be in trouble if we are trying to assign vidya karakatwa to a single planet alone! The same is the situation, when we are trying to locate Atma karaka and Moksha karaka as well! So I am against the compartmentalization is karakatwas, and let us be flexible in such issues, as we are dealing with a subject that follows holistic method. In this light if we are looking at –

- 1) Atmakaraka, Pitr karaka etc concept (Parasara/Jaimini)
- 2) Assigning special fixed karakas to houses
- 3) Sahamas concept (Forgive my ignorance - who coined that word?) – which as per classical astrology is termed “Sphuta Yoga” – which associates a single thing with special longitudinal degrees.

What should be our view? All these are innovative methods and should be appreciated. But are they part of the original stream of thought? I invite all to shed more light on the issues involved.

PS: We should disuses the question “In how many methods significance could get associated to a planet?” in detail. That is also part of the basics. Vinita ji, thanks for the information shared and my regards to Sanjay ji as well. Forgive my ignorance - but I am yet to learn in detail BPHS and Jaimini sutra. Or it is better to say I am familiar with BPHS to an extend (at least about the concepts discussed in BPHS that are in line with the conventional astrology), but have no idea about Jaimini sutra till now. I should turn my attention in those directions as well - but before that itself, much work to do in other areas.

Vinita:

In the final tier, I suppose everything merges. So what is the purpose of compartmentalization, whether it is bhavas, grahas, Karakatwas, or whatever... Somebody compared the different systems of astrology to the different systems that work on computers. Each works fine and independently of the other and gives the desired result. When I read about the predictions for Pramod Mahajan the thought crossed my mind that even with difference of one year in the date of birth / lagna, etc., the predictions converged...not just of the demise but the life profile too!!!

Each person had very convincing reasons for the prediction. (How convincing I am no one to judge because I know nothing of the subject). Maybe we should not mix up systems

because then we will get very mixed up results. Each branch of knowledge can shine on its own, perhaps.

Sreenadh:

Quote

In the final tier, I suppose everything merges. So what is the purpose of compartmentalization, whether it is bhavas, grahas, Karakatwas, or whatever...

Unquote

Yes, you are right. But the point is “mind can ONLY deal with classifications”, and so there is no other way but to compartmentalize. But it leads to the thought that, every compartment (or parts of the system) is water proof and is not at all connected with the other. Where us whole does not have any compartmentalization/classification at all!! The is reason for my statement, I am against compartmentalization, but from the above you could see that, me (or any one) have to resort to classifications and compartmentalization to an extend. There is no other way! It is the way the mind works, so we have no escape! It is something like trying to have a grasp of the thing beyond the system from within the system (or by using the system) itself. Since the system is also part of the beyond. It is again where the frame of reference comes into consideration.

Quote:

Maybe we should not mix up systems because then we will get very mixed up results.

Unquote

The same reasons for compartmentalization applies here as well. Let us study the parts and then try to get the total view and resolve the “Why?”s. Otherwise we will get unnecessarily confused. That is why “not mixing the systems” becomes important. Quote

Each branch of knowledge can shine on its own, perhaps.

Unquote

Yes, Each branch of knowledge can shine on its own. And it can shine together only in the hands of a person who is the true master of all systems! Even those Rishis never argued that they are master of all and better than all! You are exactly on the crux!

Panditji:

One thing Vinitaji said caught my eye.

Quote

Even with a difference of one year, the predictions converged, even life profile.

Unquote

One will realize very soon in this subject that once the event is known or the facts are known, anything can be justified, seen and even portrayed as obvious. The modern day reliance on divisions as divisional charts, myriads of dasas without understanding of how to apply them, has completely messed up all the things even more. People who introduce new parameters, some with a classical reference interpreted to one's convenience and some invented parameters; it is not too difficult to see ANY known event in ANY chart. It will not surprise me if Bill Gates' Dhana Yogas are seen in my chart if my chart was presented as a authentic chart of Bill gates. Post your own chart here and say it belongs to latest newsmakers and be assured that everything will be seen in that chart.

The best jyotishi is one who uses time-tested principles and applies them consistently and if he fails in predictions atleast he has a foundation to go back to and refine his understanding. If one chases after new inventions in jyotish, there is no prayer of ever making correct predictions.

Coming back to Mr. Mahajan's chart, someone shot at close range [Editor: He is hinting at KN Rao's and Madhu Nair's predictions], there were only three outcomes possible, Death, Recovery with impairment, or full recovery. The third option, with seriousness of the event was remote. So all one had to do was look at the latest reports and move in that direction. It is funny how a few predicted recovery, [Editor: he is hinting at Sanjay Rath's prediction] after star news reported that things are improving. An event whose probability was 50-50 or at worst 33-33-33, does one really need jyotish?

If someone had predicted to him that there is danger to his life before the event, I call it prediction; rest is an exercise in futility.

Sreenadh:

I love those words! The true seekers have much to learn from your words.

Pandit Arjun:

As pandit ji has rightly observed even I too echoed similar sentiments earlier in various groups. Hindsight analysis is the easiest for any astrologer. Not to put astrology in bad light, one can deduce astrological reasoning with classical references of any event that has happened already from any date of birth with any ascendant in any

planetary placement. As to how this hindsight analysis is done is people take refuge in lagna chart, navamsa, ashtaka varga analysis, shadbala, various existing and non-existing yogas, other divisional charts, Nakshatras, then conjunctions and aspects in lagna chart and the same in navamsa and other divisional charts, do all these separately for planets as well as rashis, various dasha systems and keep switching to various dasha systems till you find a culprit. Do through in-depth analysis on “n” number of divisional charts with all the above again. Even if you can't find any culprit, just change the Ayanamsa from Lahiri to Raman or to any 101 newer ones lo, you get various new ascendants and new combinations and changed dasha systems. Enough food for thought.

Prediction is the most difficult part of an astrologer and not analysis. Hence an astrologer shall keep predicting without any fear and it generally takes two decades before most of his predictions come true and making the practice of an astrologer perfect.

Sreenadh:

Lol.... I too knew this. And that is why STANDS AGAINST such practices that tries to find resort in various practices such as many dasa systems, many divisional charts, many Lagnas, many types of drishtis, many existent and non existent yogas, various Ayanamsas and add to it ashtaka varga and gochara-vedha systems. Above all now add the concept of “Transit in D-charts” as well! With all these tools which event can go un-EXPLAINED. But all these myriads HELP only and in EXPLANATION and NOT in ACTUAL PREDICTION. Most of them do not find supports from classics, and some of them are slightly supported by classics. Even for those slightly supported concepts there is no well-defined and authentic rule that clearly states, which one to select. Any many are trying to catch their own fish for food and fame in those muddy waters. Yes, the actual practicing astrologers KNOWS which are useful to them, and why the time-tested methods of the classics are better from their own daily direct experience. I completely agree with you, and support your views.

[Editor: By now the discussion has gone too far from Rashi Drishti and became a clear criticism of SJC methods. Even though not leaving that trend, Vijaydas Pradeep tried to bring back the discussion to ‘Rashi Drishti’ itself]

Vijayadas Pradeep:

My strong feeling is Rashi drishtis are not to be used along with Graha drishti. Rashi dashas are not based on the Nakshatra placement of moon and progressions, rather that of Rashis. Grahas in Chara rashis can influence those in Sthira Rashis(Chara has some reason to influence Sthira and vice-versa?).Similarly Grahas in Dwiswabhava (Duel) Rashis will influence those in other Dwiswabhava rashis. If we study carefully, why immediate Sthira and Chara rashis are avoided, can be understood. For a Graha to influence another rashi a minimum angle is must. Dwiswabhava rashis are always in kendra from one another, and hence there is no need for such an exclusion. Rashi drishtis will explain how planets can influence another rashi/planets, while thinking of Rashi based progressions. We should never ever mix these two systems.

Also I got a chance today to listen to the audio from shri Rath ji (As advised by Vinita ji). It is very clear that shri Sanjay Rath is a scholar and has in-depth knowledge. It is also true that he has been doing a lot towards promotion of jyotish and providing free knowledge. Myself is really thankful and respectful towards that. But I am afraid and sorry to say that Shri Sanjay Rath has not understood the concept of Divisional charts and Karakamsha analysis very well.

Let us take a case which i had mentioned in the past too. Sun joining Karakamsha will give political connections - Most translators have interpreted this as Sun joining Atmakaraka in the navamsa. This is not correct, as, then all with Sun as Atmakaraka will have political connections.

We have only 12 Rashis. The rashi on to which Atmakaraka graha has navamsa becomes Karakamsha Rashi. If Sun is placed in this Rashi, then the yoga applies. Saturn (Shani) joining Karakamsha rashi - fame and doing well in his line of occupation. It is very clear that, the rashi on to which Atmakaraka graha has amsha is the environment where the aatma or soul has applied prana/life(navamsas are navapranas).If a hardworking planet like Saturn is there to promote the desire of soul, will not that person become famous in his line?

Similarly Chandrena Gouryam - It simply means if Chandra is there in Karakamsha Rashi,then one worships Gowri. Rahu Durga - Shri Rath has brought in concepts of Rashi drishti etc to make matters worse.Jaimini has not told us to use rashi drishti in so

called "D-9".

Now Graha drishti logic can be studied in detail, without much confusion.

Sreenadh:

Quote

For a Graha to influence another rashi a minimum angle is must. Dwiswabhava rashis are always in kendra from one another, and hence there is no need for such an exclusion.

Unquote

Those statements contradict. By the first statement you are accepting that "Drishti is 'related to' angle between planets/rashis". It seems that you are speaking about "Rashi Drishti", although you are using the wordings 'for a Graha to influence'. The angle between Chara signs is 90 deg, the angle between Sthira signs is 90 deg, the angle between Ubhaya signs is 90 deg. But how you are going to associate angle when - Chara signs has Rasi drishti only on Sthira signs and Sthira signs has Rasi drishti only on Chara signs? Kendras are separated by 90 deg. But if Aries aspects Le, Sc and Aq, then, the angle between Ar and Le is 150 deg, between Le and Sc is 90 deg and between Sc and Aq is 90 deg. So the point is, you cannot compare Rasi drishti to Ubhaya (Dwisiswabhava) signs and that of Chara (movable) and Sthira (fixed) signs. I hope that you got the point.

Now why don't you, have a look at another angel of view. I will state it for you - below.

- Fixed drishti between signs is like characteristics of the signs itself. Then what is the purpose of the concepts like 'Rasi drishti' itself?! Describing the characteristics of the signs itself will explain the effects of Rasi drishti as well. Or in other words Rasi Drishti is a concept similar to Chara-Sthira-Ubhaya, Male-Female, etc classifications, which describe the nature of a sign. Instead of describing the nature of the sign, coining words and concepts like 'Rasi drishti' contradicts the basics and that is why no Rishi of Arsha (Skanda) and Jain (Garga) school speaks about it.

- Rasi drishti has a FIXED nature and is NOT DYNAMIC like Graha drishti, which changes from horoscope to horoscope. This also should hold as back from using them in the similar way. Yes, I always appreciate your intuition, as evident from the words –

Quote

My strong feeling is Rashi drishtis are not to be used along with Graha drishti.

Unquote

Again in your own words:

Quote

We should never ever mix these two systems. (i.e. Rasi Drishti and Graha Drishti)

Unquote

I agree to it.

About Sanjay Rath ji:

Quote

It is very clear that Shri Sanjay Rath is a scholar and has in-depth knowledge. It is also true that he has been doing a lot towards promotion of jyotish and providing free knowledge.

Unquote

Yes, I support those statements and truly appreciate the research he has done about the system of astrology. But the PROBLEM is, he takes some concepts from some astrological classics, INVENTS (!) its new applications all by himself! (It is violation of studentship of the ancient Indian system of astrology!) For the first step he always provides quotes, but alas for the second step how to provide quotes when there no such thing exists! For example:

1) In Pradeep's words: "Jaimini has not told us to use rashis drishti in so called 'D-9'." Yes, he INVENTS the application of everything in D-Charts, and INVENTS new items about which every D-Chart (higher multiples) should talk about, he INVENTS methods to calculate another Dasas and another dasa periods where no such things are provided!! He is a very good INVENTOR!! :)) If not FUNNY what is this? Is it that he considers himself as equivalent to Rishis who breached the barriers of the world (the system that is world) and created the astrological system which can be used to have a glimpse of the working of the beyond (i.e. destiny/time or mahakala). Those who want to study and use the "ancient indian astrology by the saints" will_not/can_not accept this. If some one is doing this then he is becoming the students of the "Rathian system" and NOT of the original streams like - Arsha system, Vedic system, Tantric system, Yavana system etc. Because the D-charts, and the new applications of higher D-charts INVENTED by Rath,

the special things of analysis he associates with different dasa systems etc are NOT supported by classics. Yes, but what ever this be the new energy he brought into astrology and his hard work on Dasa systems, the evolvement of the great programmer like PVR who put everyone of Rath's ideas into his software JH 7.0, the great co-ordination capabilities, the popularity he brought in for astrology in the west - all these should be appreciated, and is of immense value. My love and regards to him.

PS: Pradeep ji, may be now it is clear why 'Drishti' means 'Graha Drishti' only and NOT 'Rasi Drishti'.

Vijayadas Pradeep:

Quote

It seems that you are speaking about "Rashi Drishti", although you are using the wordings 'for a Graha to influence'.

Unquote

You are right, I was pointing to Rashi drishti -though using "for a Graha to influence".

I feel as you have said later in the mail, Grahas placed in Chara Rashi have a relation or necessity to interact with Sthira and vice-versa. This is a fixed aspect concerned with the nature of a Rashi. It is like one individual, subjected to specific circumstances, having a desire/need to interact with one from another background. This has something to do with, the fundamentals of astrology system (Why Chara should aspect Sthira). Some reason is there behind the repetitive pattern of a chara/sthira/ubhaya then again Chara

b)Dharma/Artha/Kama/Moksha c)Fire/earth/water/air etc.

Quote

Those statements contradict. By the first statement you are accepting that "Drishti is 'related to' angle between planets/rashis".

Unquote

Regarding angles, I feel I was not clear enough - Though Chara aspects only Sthira, it does not aspect the Sthira next to it. It means it is not just the nature (Chara/Sthira) but the angle also matters for an aspect.

Thus for Rashi drishti the nature of rashis forms the basis, but the basic rule of an angle

is also needed for the grahas placed in those rashis.

As Ubhaya rashis can aspect only Ubhaya rashis, the question of angle does not arise. They are in Kendras. Angle is the basic criterion. Graha decides Graha drishti, while nature of the Rashi decides Rashi drishti.

As you have rightly said, these concepts are already incorporated, if we use all the parameters like nature of rashi, male-female, dharma/arpa, enmity, avasthas of planets etc etc.

I feel progression of Rashis, have links with the process of Srishti-Sthiti-Samhara (Creation-Sustaining-Destruction). Rashi drishti should be studied only when we use timing patterns based on Rashi viz-Rashi dashas.

Thanks for the valuable points giving direction to our studies.

Sreenadh:

We cannot be sure whether 'Drishti' means 'relative angle between planets' or not. Have a look at the question of Arjun ji. We don't know the exact logic behind special Drishtis. Till we understand it, we can not be sure what Drishti is, although we can temporarily we can accept the definition, 'Graha Drishti is relative signs the planets influence from the sign of their placement'. But, yes, it does not look perfect.

But till we explore the logic behind 'Special Drishti' etc, I don't think we have another choice. Accepting the definition, 'Drishti means relative angle between planets', is a definition that has existence only after Sripathi, and supporting it will bring to front the whole absurdity of considering sign and house separately, calculating drishti percentage for all degrees etc. So think twice before resorting to some definitions concerning 'Drishti'.

PS: It takes time for the stone fallen into the deep well to produce a sound. So is the mind of the wise person. So is the info that falls into the mind of the wise. He patiently waits long enough before forming conclusions, and spells them out. So please don't jump into conclusions.

Vijayadas Pradeep:

Thanks for the tips. As you have rightly said, it is unwise to reach fast conclusions. We will keep it open.

Now regarding question from Arjun ji - Some months back i had attempted the

astronomical angle of this, in Jyotish group site.

Imagine you are standing near a Huge Ball. Your visibility is just on the surface facing you. Sun/Mercury/Venus are close to earth and within the inner circle -aspecting 7th house(abhimukha).Once you start moving backwards, visibility increases. By aspect sages are only considering Poorna (complete/full) drishti (including special aspects). Thus mutual disposition between Earth/Mars gives Mars to aspect 4/8 houses apart from 7th. Now think of Jupiter - Moving further back -It gives a possibility for tangential aspects 5th/9th.Thus you see the position of Jupiter is the best position to get a general/broad overview of matters.

Now think of Saturn - moving backwards - try drawing tangential lines as if they are coming from a torch - the angle of view narrows- aspecting 3 & 10.Why the aspect is on 10th and not on 11th, can be based on the mutual disposition and angle/tilt.

Now why they are positioned like this. I feel they have a role to play on the said houses. Thus astronomical positioning is just the projection of similar aspects within us.

[Editor: The thread stopped, and none came forward with new ideas to explain 'Rashi Drishti' and the possible logic behind the same. The questions raised by Vijayadas Pradeep ji remained un-resolved even though some knowledge sharing happened]

11. Pramod Mahajan's Death

[Madhu Nair, Sreenadh OG, Nalini, Pandit Arjun, Sreekumar, Rama Vootala] [Editor: Pramod Venkatesh Mahajan (30 October 1949 – 3 May 2006) was a prominent Indian politician. He was one of the most powerful second generation leaders of the Bharatiya Janata Party (BJP) and member of Rajya Sabha. On 22 April 2006, he was shot at and fatally injured by his brother Pravin Mahajan over a family dispute. He succumbed to his wounds 13 days later. His brother was sentenced to lifetime imprisonment by the court in 2007. (Source: http://en.wikipedia.org/wiki/Pramod_Mahajan). During these incidents a discussion about the same from astrological perspective happened in AIA. The following discussion write-up is a snapshot of the same. These discussions started on

24th April in AIA group and ended in the middle of May many days after the death of Mahajan. The discussion was a proof and record of the predictive ability and inability of many astrologers within and outside AIA, and was much informative]

Madhu Nair (on 24th April):

By this time, all of you might have heard about the tragic and unfortunate incident occurred to Pramod Mahajan, the upright, dynamic, media favorite, leader of BJP, who according to many impartial political onlookers ,was poised to take over as PM of India, once NDA assumes power. Let us have a look at his horoscope To prove Pramod Mahajan is born on 1949, I give below two authentic links.

1) http://rajyasabha.nic.in/kiosk/whoswho/beta_m2.htm

2) http://en.wikipedia.org/wiki/Pramod_Mahajan

Horoscopic Data

State : Andhra Pradesh Place :

Mahaboob Nagar DOB: 30

Oct, 1949

Time: 15:57 (Rectified) Asc:

10Pi46

DBA: Me/Me/Ju from 14 April To 9 Aug 2006

Analysis

The Dasha cum sub period lord Mercury apart from being Maraka-Badhaka suffers from UbhayaKendradhipathy Dosha and is 5th Nakshatra Dasha (Prathyara Tara) and is in Rasi Sandhi (Past 29* of Virgo). The sub-sub period lord Jupiter rules Ascendant (Physical Body) and is in fall. Natal Jupiter (signifying Liver, intestines etc) is afflicted in Transit by Saturn, the 12L cum 22nd Decante Lord, Mars & Kethu (Full Aspect) .A SE occurred on 14* Pi on 29 March, 2006.In my studies, I have observed, next entry of a planet in to the SE Degree often triggers off an important incident in the life of the native (Not a thumb rule) . Mercury, the MD cum SB in Transit was just over this Degree on 22 April when he was shot. His natal Chiron (A situation of life and death) is being squared by Tr Uranus (Suddenness) from 12H (Hospitalization) With these adverse planetary indications, recovery of Mahajan seems remote. Especially, on 28 April, when Moon in Tr passes over Bharani Nakshatra, it will be very very crucial May GOD save him.

Madhu Nair (on 26th April):

Permit me to discuss some interesting points found in the chart of Sri Mahajan, from

academic point of view, based on the chart, cast for the time furnished, by me, in my previous message.

Presence of Agni-Marutha Yoga

There is a caste/community called "Kaniyars or Ganaka's", (rechristened as "Gurukshtera Samajams", in these days), in Kerala, who were in yesteryears, assigned exclusively, the task of making and delineating horoscopes. The veterans Kaniyars of yesteryears use to say that the presence of Agni-Marutha Yoga (Mars, Saturn conjunction) occurring in 6-8-12 Houses with either of the planets something to do with 8H, invariably bring troubles galore to the native from Fire(Arms & ammunition), Air or Natural calamities. Interestingly, you could find an AM Yoga in the chart of Mahajan, in his 6H, identical with fiery sign Leo, with Saturn, a constituent of the Yoga, aspecting the 8H. Although the degree difference between these two planets is 14*, they share the same Bhava (Sripathi). In fact the lengthy difference in longitude between these two planets is the reason for the delayed manifestation of this unfortunate incident in native's life. Sun, another fiery planet, is longitudinally, less than 4* of 8th House Bhava Madhya, and obviously exerts a profound influence on 8th house matters. The Health sign Virgo that stands for umbilical region (Waist & Intestine) is hemmed between natural malefics and AM Yoga in sign Leo, that represents stomach (upper abdomen), is a pointer for trouble in this area, at some point of time or the other. The Dasha cum Bhukthi lord Mercury is placed in Chitra Nakshatra categorized as "Agni Bhuta Nakshatra"

At the moment, the one and only positive point, if I may say so, is the Trinal Transit movements of Jupiter to natal Moon; however, it remains to be seen whether Tr Jupiter in RX motion in its inimical sign Libra could be of any help to the native and will speed up recovery. As mentioned in my previous mail, 28 April will be very crucial for the native with Tr Moon moving in Bharani Nakshatra.

[Editor: Nalini made it a chance to ask about her own horoscope; a usual effort done by many in such Yahoo group discussions about any subject. But the effort went futile with two of the to the point answers that followed]

Nalini:

Namaskar. When in a chart, Mars 6th lord, is in Capricorn, 8th house owned by 8th and

9th lord, Saturn (Mars conjunct venus in 8th) would the AM yoga still apply. 6th house is scorpio. 8th lord is in 7th conjunct 7th lord Jupiter in Sagittarius.

Madhu Nair:

From your mail, what I understand is:

Ascendant: Gemini

Mars & Venus: Capricorn

Jupiter & Saturn: Sagittarius

NO. There is NO AM Yoga in this chart.

Sreenadh:

Mars indicates Fire, Saturn indicates Air/Wind. Wild Fire will cause much damage if helped with Wind as well. By the way - Agni means Fire, and Maruta means Air/Wind. Both Mars and Saturn are Malefics, and so their combination will produce worst results in most of the situations. If Sun and Mercury are together then Intelligence results and so we call it Nipuna yoga (yoga that gives intelligence and efficiency), similarly if Mars and Saturn are together we call it Agni-Maruta Yoga (Fire-Air Combination). Mix the significance of Mars and Saturn and you will get the result for prediction.

1) Usually Agni-Maruta Yoga means that Sa and Ma are together in the sign. But other relations can also be considered. For example-

2) If Ma aspects (Drishti) Sa and Sa aspects (Drishti) Ma then also harsh results will follow. You can term it Agni-Maruta effect.

3) If Ma is in the sign of Sa, and Sa is in the sign of Ma then also harsh results will follow. You can term it Agni-Maruta effect.

4) If Ma and Sa are in the sign of the same planet, then also harsh results can follow. You can term it Agni-Maruta effect.

5) If Ma is strongly placed in the Kendra of Sa and Sa is strongly placed in the Kendra of Ma, then also harsh results could follow (but the end results will be usually good). You can term it Agni-Maruta effect.

It is not that Agni-Maruta effect is always bad. If you are a violent, criminal minded person, then after a turbulent violet series of events, it can bring good results as well, if Ma and Sa are well placed. But yes, the Sa-Ma combination indicates a violent, turbulent

series of event, shaking you root to top.

Quote

When in a chart, Mars 6th lord, is in Capricorn, 8th house owned by 8th and 9th lord, Saturn (Mars conjunct Venus in 8th) would the AM yoga still apply. 6th house is scorpio.8th lord is in 7th conjunct 7th lord Jupiter in-Sagittarius.

Unquote

In your horoscope you speak about Gemini is the Lagna, Sa and Ju is in 7th and Ma and Ve are in 8th.

- 1) Here even though Ma is in the sign of Sa, Sa is not in the sign of Ma.
- 2) There is no Drishti in between Sa and Ma in this horoscope.
- 3) There is no Sa-Ma conjunction in this horoscope

So there is no Agni-Maruta yoga present in this horoscope. By the way - Names (like Agni-Maruta Yoga) are not that important, but the Ma-Sa combination and its effect. It is about the effects of Ma-Sa combination is what Madhu ji speaks about. He presented the name Agni-Maruta yoga to substantiate his argument in support of, danger from "Fire (Arms & ammunition), Air or Natural calamities".

What he says is right and exact to the point-

"Mars, Saturn conjunction occurring in 6-8-12 Houses with either of the planets something to do with 8H, invariably bring troubles galore to the native from Fire (Arms & ammunition), Air or Natural calamities." That is a lesson he learned from the Kerala tradition, and by mentioning the Ganaka community (who preserved the ancient astrological knowledge in Kerala for long) he is paying tribute to them and their astrological knowledge.

Instead of becoming worried by hearing the big name "Agni-Maruta Yoga", take it in the right spirits and feel relaxed. There is no Agni-Maruta yoga in your horoscope.

[Editor: Even though the branch started by Nalini to discuss her own horoscope continued for some time by others, with these replies the major thread was back to its own track.]

Madhu Nair (on 1st May):

I am inclined to comment on Sri Mahajan's chart, since a member from a prominent yahoo group tells me offline that a BIG Name in Jyotish has come out with a

prediction that Mahajan will survive this present crisis and even become Minister in the near future. Let me remind the esteemed members of this list that I have consistently maintained that Mahajan is unlikely to survive the present crisis duly advancing sound arguments. In my earlier mails , I invited the attention of members to the fact that Moon in Transit in Bharani Nakshatra(8L) will be crucial. I was keeping my fingers crossed and was anxiously waiting for some development. On 29 April, the New Indian Express and The Malayala Manorama reported , Mahajan was taken for CT Scan on 28th and suffered worst setback on that day , prior to which it was believed he was gradually improving. Now I request students of Jyotish to keenly watch the developments, when Mn Transit Ardra & Ashlesha Nakshatra's. Ardra's Dashanath is Rahu, that in turn is placed in the nakshatra of Mercury , the 7L cum Dasha/ Sub period in currency. The same yardstick apply to Aslesha Nakshatra ruled by none other than the planet Mercury as VMD. The most important point , one should take into consideration is the Tr of the Luminary Sun , the 6L (Disease) in 8L asterism (Bharani Nakshatra) upto 12 May, 2006. It will be a miracle if he survives upto 12 May (Provided the Time taken rectified by me is correct). Constructive criticism , without competitive mentality , from esteemed members most welcome.

Sreenadh:

The following horoscope data seems to be authentic (since it is directly collected from the immediate relatives of Pramod Mahajan)

State: Andhra Pradesh Place:

Mahaboob Nagar DOB: 30

Oct, 1948

Time: 21:21 hrs

Please reassess the predictions based on this time.

[Editor: This information was collected from KN Rao's article]

Madhu Nair (on 3rd May 7.04 AM):

Sorry Sreenadh, I have to disagree with you regarding the year of Birth of Mahajan. Since I am familiar with the tricks of fame hunting astrologers ,making horoscopes for celebrities , that includes Lady Diana, Former US President Clinton, Dr Jayalalitha, Dr Karunanidhi, Sachin Tendulkar, Sanjay Gandhi, Rajeev

Gandhi, Chandrababu Naidu etc it is a different question. The first thing I use to do in a celebrity horoscope is to ensure whether the known past events tallies with the planetary Geometry. I have solid reasons to believe the time taken by me for Mahajan is very correct. Please allow me a grace period upto 13 May (The day Tr. Sn will leave Bharani Nakshatra). If Mahajan is alive on 13 May, it will be a Miracle as per this horoscopic data of me. With the aid of Transits, I could explain convincingly all the known events of Mahajan from the chart cast for the time taken by me. Proximity to a top level politician implies an authority, as well as contains a connotation that the Astrologer consulted is a Master in his field, to whom even the country's high flying politician queue-up. Those who claim that they have been consulted by Mahajan's wife three years back; should also exhibit intellectual honesty to tell us whether they were able to foresee such an untoward incident from Mahajan's chart. Whereas even a tyro could easily predict danger to Mahajan, (Trouble from Astra shasta ayudha agni, vayu etc) at some stage of life. With all the humility, I possess Sreenadh, I tell you, Mahajan is not going to survive this crisis either on coming Aslesha star day or any day prior to 13 May, we will hear sad news. This is my reading.

Madhu Nair (On 3rd May 2.41 PM):

Seven minutes earlier, Mahajan left his mortal coil to heavenly abode. Though it is a very very sad event, astrologically, it confirms the accuracy of the Ascendant taken by me.

Sreenadh:

You have proved your point - and the events support it. Excellent! Your work was excellent!

Pandit Arjun:

Personally I appreciate you for your bold prediction of Pramod Mahajan passing away. May god shower his divine grace on you to keep making such bold predictions for future as well.

Madhu Nair:

For a Non-practicing guy, who pursues knowledge like a sinking star, Motivation is the only reward for his labor and a catalyst for further studies. I remain obliged to you for your thoughtful encouragement.

Sreekumar:

Great prediction. I am really impressed the way you have calculated the transit of planets thru star. Good use of stellar astrology.

Madhu Nair:

Glad to learn that you found food for thought in my humble scribble. Many Thanks for your encouragement.

Rama Vootala:

Sri Madhu, Sri KN Rao predicted that Mahajan might not live beyond 5 May and yours is 13 may. How is his birth data nor more accurate than yours?

Madhu Nair:

First of all, let me tell you, my prediction was based on 30 Oct 1949 and with Pisces rising. I use to verify a chart using multiple techniques; however I am too poor in fixing ones Ascendant by seeing the native's photograph or the native himself in flesh and blood. I am telling you this because some astrologers out rightly reject a particular ascendant , whilst doing rectification exercise , since the attributes of the signs mentioned in the classical text fails to tally with the appearance of the native. As far as my knowledge goes, fixing ascendant by taking appearance into consideration fails in vast majority of cases, if not, in all cases. There is another group of astrologers, especially, those following KP, to justify past events on a rectified chart using Dasha/Bhukties . This is just an eye wash and is a misguidance given to the gullible for any event subsequent to its occurrence could be justified using any Dashas by any one. What that really matters is Transits and Yogas present in the chart. Transits of planets through sensitive points (Angles, Cusps , Bhava Madhya's or MEP, or PNE's/SE points) often stimulate important events in ones life. Anyone , repeat anyone, with elementary knowledge in Jyotish ,who would have seen Mahajan's Chart earlier, cast on the time and Date mentioned by me , could have foretold a calamitous incident in his life , due to the presence of "Agni Marutha Yoga" , strengthened by the virtue of its sign depositor Sun, a fiery planet , very close to the MEP of 8H .The elders of the Kaniyars of Kerala of yesteryears says presence of Agni Marutha Yoga in 6-8-12 Houses of a chart with either of the planet something to do with 8H (Ofcourse it goes without saying that the Yoga in 6H will obviously connect Saturn with 8H , since

it will aspect 8H through its 3rd house Drishti) will make the subject predisposed to trouble from "Ayudha, Agni Astra Shastra & Vayu".

Follow my previous messages carefully; you could find the crux of my prediction, that Mahajan's death was fast approaching ,revolves around the Transits of Luminaries, especially Sun, in Bharani Nakshatra whose VMD is Venus, the 8L of Death. You should also take cognizance that Venus in his chart is lord of 3H (Siblings) and also lord of 8H(Mode of Death) .Ofcourse there are several other irrefutable evidence to prove that the time taken by me is correct beyond a shadow of doubt , but then this was one of the major points. All known events of Mahajan can be explained coherently with the chart mentioned by me.

Rama Vootala:

Then I should ask you -- are transits and Yogas more strong than the Dasas and Lagna placement in revealing a native's destiny in a horoscope? The Q is in a proper learning spirit.

Regarding Mahajan's chart, I cannot say anything as Sri KN Rao also verifies it with the events and only then predicts. If Sri Rath, Sri Rao and yourself have predicted it correct with 3 different Lagnas (diff. birth times), at least two of you have made predictions with the incorrect data and that makes those two more Sidhas than Jyotishi (astrologer)

Sreenadh:

Yogas are essentially related to Lagna itself. The 3 things are supposed to consider in any (horoscope based) prediction is:

- 1) Yogas (The 7 fold combinations that form the base of astrology)
- 2) Dasas (For locating the time period of influence)
- 3) Transit (The environmental supportive effect that confirms the event)

The importance of them is in the order given above itself. If one feels that Sidhas better, one should go to Yogi Karve for birth time rectification, than to an astrologer. But we are here more interested in Jyotish (Astrology) than in Sidhas, right? I have heard that Sidhas are more interested in other things than astrology. As for as astrology is concerned we are supposed to follow a systematic path, than to depend too much on intuition. If intuition is sufficient, why they need astrology at all! Sidhas can live without astrology I think. Of course I am not against Sidhi, but I support astrology when I

am learning and using astrology, than to hide myself by saying that "the prediction came from my Sidhi, and not from systematic and logical approach of astrology". If Sidhi is what I need, why should I learn astrology at all! Real Sidhas can live without astrology and CANNOT teach astrology, since they never learned it. I don't think neither KN Rao ji, nor Sanjay Rath will argue that they predicted with Sidhi, rather than astrology. As far as I know, they are astrologers, following different systems of thought and tradition. I hope you will agree.

Madhu Nair:

The widely circulated Malayalam daily, Deshabhimani, the official organ of the communist party (Marxist), CPI(M), has come out today (Tvm, edn), disparaging the science of Jyotish as meaningless, citing the failed prediction in the web as well as some issued by a reputed astrologer, as regards Pramod Mahajan, as a testimony for its argument.

Sreenadh:

Let them do what they want. Astrology stands tall even after the trials and turbulences of the past thousands of years. If it has any content within it will survive! If not it would naturally perish - why should we worry. [The words "survival of the fittest" comes to my mind!] Let us continue with our studies and efforts - and let the journalists describe the meditation from outside! The beauty of meditation is only for the meditator and the fragrance is for the people all around him. Also remember that there are thousands of false saints around and also that every trial may not lead even the true meditator to the meditative trance.

[Editor: The thread ended there with a pleasant experience of a successful prediction by a good and knowledgeable astrologer Madhu Nair]

12. What on earth is east?

[Vernalaginia, Sreenadh OG, Bharat]

[Vernalaginia was a unique individual. I never came to know his actual name. He was present in the group for some days and I came to know that with his rebellious but knowledgeable spirit he caused trouble in every group he entered. He was active in AIA for some time, then vanished all of a sudden from all yahoo groups. I will love to meet and talk to him again and again, because his thoughts and directions were always unique] Vernalagnia:

I was yesterday messing with another Group about the lagna and its retrogression, and the air got understandably sepulchral Anyway, that prompts me to ask something that I've not found an answer to yet. Since the Lagna is what rises at the eastern horizon, what on earth is east? Assume that I live in this cute Russian port city of Murmansk, and it's the middle of a deep and dark December, with no Rasi likely to rise in the east until late spring...

Sreenadh:

Everybody knows about the 4, 8 or 10 directions.

4 - North, East, West, South [NEWS!]

8 - 4 sides, and 4 corners

10 - 4 sides, and 4 corners, Up, down.

So for sure you are not asking about it for sure. But your question seems to be of a different spirit. If I could put it other words, "If the earth is round, and since earth is a globe that revolves around the sun in this vast sky, sun and the solar system itself is just part of this unimaginably vast universe, then what is the importance of directions, especially in horoscope? If the concept of directions itself only exists in the limited brain of the local human being, then what is the point in casting destiny based on that?" I think this is the question that is lurking in your mind. I hope that I got it right. Before answering that question, let us first consider the situation of the saints who created this system. They were trying to study the movements in the sky and was trying to correlate with the rhythm of destiny(events and changing situations in life related to time), just like we look at the watch to know the time. Watch does not CONTROL time, so as planets does not CONTROL destiny. (It is just an example for clarity). Now coming to the study of movements of heavenly bodies in solar system (our limited universe), the movement of earth itself is more important to us than the movement of any other planet or the satellite that is moon or the nodes Ra and Ke. Earth has 2 types of movements, 1) Rotation around Sun and 2) Revolution (we add the concept of an imaginary axis to grasp it).

1) Rotation of earth around Sun

Due to this only the months change, and the climate in earth is related to it. Viewing from earth, this change could be associated to the FELT movement of Sun, to the

northern and southern hemisphere. Yes, the yearly rotation of the sun is depicted in the horoscope as the movement of Sun through the Rasi chakra (Zodiac).

2) Revolution of earth

It is a more important movement to us than the previous one (since we live in this earth itself) :) The day and night is directly related to this as you know. So they need some system to depict this movement. Viewing from earth, this change could be associated to the FELT movement of sky in eastern horizon. (I don't think, there would any difficulty for any learned person in locating the east from where he stands on earth. The general - not fully correct - statement is that it is the direction where the sun rises). Yes, the daily revolution of earth is depicted in the horoscope as the movement of Lagna (Asc) through the Rasi chakra (Zodiac). By the way Rasi chakra or Zodiac means the total sky AROUND earth. So in essence, speaking scientifically, Lagna (i.e. eastern horizon related to, or as seen from that place) should be associated to the 'Angle of revolution of earth related to that place'. I think it is clear.

In the light of this knowledge, I think the importance of your question vanishes, and also the knowledge and sincerity of the saints who created the system of astrology gets reflected. Now do your homework and come forward with some new idea related to this, clarifying things for the benefit of us all.

PS 1: Please look at your short question and the length of my answer. (It is not just particular to me but to all who is trying to answer the queries put forward) If just reflects the effort, one has to take in explaining things. (Not me, but any one who is answering any type of queries) The person who is asking (or demanding) answer should understand this and ask only relevant questions and should depict the effort he has put in that direction before expecting the answer. At times, the persons who post the queries fails to understand this, and the question might go unanswered. It may happen to people who are sincerely posting genuine questions, since they fail to reflect their true intentions, of posing the question in the message. In such instances usually he is supposed rectify it and amend it in the subsequent postings.

[It is usually an untold rule followed in all the forums. It is just that I am putting it in words]

As I told, the above is important only "to the persons who post the queries", and not in

discussions. In discussions, there is KNOWLEDGE SHARING as new inputs and ideas come from BOTH SIDES. In other words 'query' is an one-way process, while 'discussion' is a two way process of knowledge sharing. Respect, co-operation, friendship, heated arguments, opinion difference and non-personal enmity (at times people stretch it to personal level as well) etc are the result of DISCUSSION METHOD, while Guru-Sishya relation or Challenger-Undertaker relation is the result of QUERRY-ANSWER METHOD. This groups are DISCUSSION FORUMS and so the first method is appreciated and expected almost by all (at least who understand the relevance of 'discussion forums' properly).

I hope you are such an individual and a worthy member of this discussion forum and not a mere query poser.

PS 2: There is nothing wrong in the Guru-Sishya or Challenger- Undertaker relations, but I don't think that is the spirit of the discussion forums.

Vernalaginia:

Quote

If I could put it other words, "If the earth is round, and since earth is a globe that revolves around the sun in this vast sky, sun and the solar system itself is just part of this unimaginably vast universe, then what is the importance of directions, especially in horoscope? If the concept of directions itself only exists in the limited brain of the local human being, then what is the point in casting destiny based on that?" I think this is the question that is lurking in your mind. :) I hope that I got it right. :)

Unquote

Yep Sree, kind of. But also consider, if we've to restrict ourselves howsoever fleetingly - every horoscope is itself a mere snapshot of a predetermined chain of events. It applies to, among other matters, the genesis and evolution of man itself and how his genre multiplies and develops, and of those around him. My birth was predetermined, as even a nadi leaf can tell, as were other matters over my lifespan - even my potentials are as preset as the avenues available for me to harness them, if at all. Although on a macro level, the horoscope is an almost irrelevant and low-level analysis tool of determining events, its relevance itself can go awry if its inputs

aren't either properly comprehended or given. And since astrology is all about the sync between planets and mankind, we've also the need to understand the darned minutiae which brings us down to earth and what on earth it is that's east, since that determines the oh-so-touchy ascendant.

So in essence, speaking scientifically, Lagna (i.e. eastern horizon related to, or as seen from that place) should be associated to the 'Angle of revolution of earth related to that place'. I think it is clear.

Quote

In the light of this knowledge, I think the importance of your question vanishes, and also the knowledge and sincerity of the saints who created the system of astrology gets reflected. Now do your homework and come forward with some new idea related to this, clarifying things for the benefit of us all.

Unquote

"Do your homework" is the most difficult part for me. My question stems not with any hidden motive - I'm incapable of that but from wanting to know how to apply the concepts of our sages universally. I've seen cases where the lagna hangs around interminably at one point, jumps across rasis, runs backward... the whole lot. To try and figure things out satisfactorily is my intent. All this is a very low-level endeavor but then I can only aim as much.

Quote

Please look at your short question and the length of my answer.

Unquote

Very flattered by the time and effort you've given my question, Sree. I long for your ilk in Groups of my principal areas of interest (astrology doesn't much enamor me, between). You can make a classy teacher.

Quote

The person who is asking (or demanding) answer should understand this and ask only relevant questions and should depict the effort he has put in that direction before expecting the answer.

Unquote

I'm nothing if not honest, and I can assure you that I've done my bit to try and get to the

answer myself earlier, without success. I've my own obvious limitations in the brain too.

Quote

the result of QUERRY-ANSWER METHOD. These groups are DISCUSSION FORUMS and so the first method is appreciated and expected almost by all (at least who understand the relevance of 'discussion forums' properly).

Unquote

From what I've noticed, astrology has sadly the biggest set of bigots you can hope to find, worse than politicians in that respect. One little different viewpoint and it starts to get personal, and then it's an alarming wind-down from there.

Quote

I hope you are such an individual and a worthy member of this discussion forum and not a mere query poser.

Unquote

I'm not because I'm incapable of holding a discussion but like I said, I'm not dishonest about that.

Bharat:

The concept of destiny is in the human mind and therefore, the directions exist outside. Yat pinde Tat Brahmande.

I wouldn't define a 'being' as a horoscope. A being is much larger than the horoscope or the Ascendant that rises in it. That the being does not recognize this fact and remains identified with the "horoscope" is the error. For those who remain identified, the east is east - individual and outside.

Sreenadh (To Bharat):

"Yat pinde Tat Brahmande". That is a beautiful concept that I cherish always. The unanimity of the microcosm and the macrocosm and their dace together (the rhythm) is a beautiful concept, and is the foundation of almost all the Holistic knowledge streams that originated in India! At times I feel that it is this concept, and the Sankhya philosophy that give rise to most of the knowledge streams like Astrology, Ayurveda, Vastu, Music and the like in India.

Quote

I wouldn't define a 'being' as a horoscope. A being is much larger than the

horoscope or the Ascendant that rises in it. That the being does not recognize this fact and remains identified with the "horoscope" is the error.

Unquote

I totally agree with those statements. Thanks for this very good lesson and thanks for putting it in clear words, without ambiguity, in a way anyone could understand. The 'individual' (Not 'person' - the word 'person' originated from the Greek word 'persona' which means 'mask') is more important than horoscope, Ascendant or anything else - since he is the abode of the presence of the divine (call it 'Atma' or anything else).

Sreenadh (To Vernalaginia):

Quote

My birth was predetermined, as even a nadi leaf can tell, as were other matters over my lifespan – even my potentials are as preset as the avenues available for me to harness them, if at all.

Unquote

I don't think ancient astrology is that much deterministic! It gives equal weight to "destiny and will". The over importance assigned to destiny came only after the incorporation of Karma theory into astrology, I feel.

Quote

And since astrology is all about the sync between planets and mankind,

Unquote

No! Neither I said so nor do I agree with it. Or did I get that statement wrongly? Astrology is all about the rhythm (or wave or frame) of time that influence anything. There is no concept that the planets "Influence" or control us! But WE USE the movement of planets as a TOOL to understand the rhythm of time (or call it destiny) that influence us. Influence of destiny - yes, it is only to an extend, since we have the free will, (or some switch execute the unknown power of chance) with us. That is why the future is not at all fully predictable - No, not even for brahma - says astrological classics. But yes, partial predictions (as far as future is concerned) and giving possible indications about the future trend are always possible.

Quote

we've also the need to understand the darned minutiae.

Unquote

No – not necessarily. The sages ask us to predict the future based on Adhana, BT (5 or more types of BT are approved by the classics). Future is predicted based on marriage time or even death time! For girls, predictions are given even based on the date and time of first menses. So what you think the generalized conclusion would be? I think it should be the statement – "Future of an individual can be predicted based on any moment that is closely related to him" or in other words, "any event that strongly influence him", since such a moment can reflect the rhythm or pattern of destiny that person would get influenced with. It is like basing our study on part of the wave to get an idea of the future path of motion of the same wave. BT is just one of the selections in this regard, since it is one of the most important events in the life of a human being. If BT is unavailable, we should resort to the time of any other very important moment in that person's life, for having an idea about his future – I feel. Yes, I can quote many evidences and classical proofs in this regard to support the argument that saints thought in this direction, though a statement clearly stating the same is not available.

Quote

I've seen cases where the Lagna hangs around interminably at one point, jumps across Rasis, runs backward... the whole lot.

Unquote

You are pointing to the current state of astrology, with numerous Ayanamsas and I agree to that. But I personally have resorted to Chandrahari Ayanamsa, it is the only one which is based on ancient Sanskrit classics (It is based on Surya Sidhanta), and also the only one which gives a sound and logical mathematical proof for the selection of that point (i.e. starting point of Aries). You may not feel the same, and there would be many with a different opinion in support of Chitra paksha Ayanamsa or the like – but it is my personal opinion.

[Editor: Even after much encouragement the discussion didn't continued from there and the thread broke. But later in another thread it became clear that the 'Lagna jumping across Signs, runs backward' etc mentioned by Vernaliginia is not about Ayanamsa issues etc,

but about ‘Retrograde of Ascendant near Poles’ which turned out to be an interesting and informative subject of discussion, and an area of concern]

13. Interconnections or Imaginary Inventions?

[Vinita, Sreenadh OG, Souvik Datta]

Vinita:

Most probably messages like this one do not have any place in astrology forums. Between, I am very awed by the vast knowledge of members on ancient branches of astrology in this forum. I just read about Nimittas (Omens; till some time back I didn’t even know what this word meant.... and even now I am not sure what it means).

In the morning I do a Pranayama (breath exercise) called the “Kaaga Pranayama” (a name given to a particular type of breath exercise). I tell myself that I always stretch my imagination to absurdity – but believe it or not after finishing this Pranayama I invariably hear birds chirping. Maybe the Pranayama makes me conscious of birds. I have heard others also tell me that birds respond to this Pranayama. Now something within me tells me that this is nonsense. Or I am trying to force interconnections even when they don’t even exist. But the great sages say that there are interconnections everywhere and there is unity in the universe. And there is immense uncertainty as well. But isn’t uncertainty inversely proportional to the level of consciousness? Probably for a fully conscious person there is no uncertainty. Is it that the more is our lack of awareness, the more we are prisoners of our fate? And paradoxically can we be prisoners of our knowledge as well?

“What we observe is not nature itself, but nature exposed to our method of questioning”. The observer decides how he is going to set up the measurement and this arrangement will determine, to some extent, the properties of the observed object. If the experimental arrangement is modified, the properties of the observed object will change in turn”...or so experiments in quantum physics show...

“Modern physics...works in a very different framework and cannot go that far in the experience of the unity of all things. But it has made a great step towards the worldview of the Eastern mystics in atomic theory. Quantum theory has abolished the notion of fundamentally separated objects, has introduced the concept of the participator to replace that of the observer, and may even find it necessary to include the

human consciousness in its description of the world. It has come to see the universe as an interconnected web of physical and mental relations whose parts are not only defined through their connections to the whole. To summarize the worldview emerging from atomic physics, the words of a Tantric Buddhist, seems perfectly apropos: The Buddhist does not believe in an independent or separately existing external world, into whose dynamic forces he could insert himself. The external world and his inner world are for him only two sides of the same fabric, in which the threads of all forces and of all events, of all forms of consciousness and of their objects, are woven into an inseparable net of endless, mutually conditioned relations.” (*From The Tao of Physics by Fritjof Capra*)

Against this background I was struck by the following words (of Sreenadh) -

Quote

- * The astrologer is like a mirror who reflects the nature and the current himself.
- * He is a person who see - which others can not see (Even in day to day life)
- * He is a person who hear - which others can not hear (Even in day to day life) Meaning he observes with attention and understands much more from what others too see and hear. He is the wise man who is there to say what he saw and heard to others, but in a different mould, so that it would be beneficial to them.

Unquote

So it seems an astrologer has an immense social responsibility to selflessly benefit society. Is this responsibility comes after once he gains knowledge, awareness, consciousness? Are the motivations to study astrology fired by such noble objectives in our hearts? Or do we just want to have more knowledge than others?

The limited purpose of writing this was to say that knowledge of astrology cannot perhaps be complete or of any use unless it is touched by the divine. No wonder we get all kinds of distortions in the age of Kaliyuga. No wonder astrology was a preserve of the sages in the earlier times! No wonder many beautiful sutras are beautifully hidden from us!

Sreenadh:

That was great!! You said:

Quote

Is it that the more is our lack of awareness, the more we are prisoners of our fate? And

paradoxically can we be prisoners of our knowledge as well?

Unquote

I would love say a YES to both that questions, but that is the opinion of me, an individual. The society can never come in agreement with it, but yes some individuals who share the same experience can. Or in other words, I am agreeing to your words but don't think that the mass will understand or share the same thoughts. It is impossible by default, since only one level of consciousness/awareness (collective consciousness) is known to all and the individual experience of consciousness/awareness is too subjective.

Quote

So it seems an astrologer has an immense social responsibility to selflessly benefit society. Is this responsibility comes after once he gains knowledge, awareness, consciousness?

Unquote

I feel there is an amendment. Yes, an astrologer has immense social responsibilities to selflessly benefit society. But in the next line I fear you are mixing up things.

Quote

Is this responsibility comes after once he gains knowledge, awareness, consciousness?

Unquote

Gaining knowledge is one thing – anyone who is ready to study/learn can acquire knowledge. Astrologers, just like the students of any other subject, are also supposed to gain knowledge. Now comes, “awareness, consciousness”. Just for the sake of simplicity I am taking them as same. The enlightened person is the fully aware and fully conscious person. And of course such enlightened Rishis are the creators of this system. But for us, it is not possible that we become enlightened and then only try to use this system of knowledge. Although Siva is everywhere realizing that is not an easy task. So there should be a system that tries to generate, or train the students astrology in such a way that, with the study, with the observation methods and examples, the consciousness level and the awareness of the students should improve. The gurus thought; even if the astrologer is not dynamic and truly aware, let us give him a system that at

least helps him in making use of our awareness (i.e. The awareness of those ancient gurus about the then present world, society, nature, animals etc – who wrote those Nimit texts). But it is true that awareness, being dynamic, loss its validity soon, when converted to stiff (fixed and dead) laws of the book. So we should (and is supposed to) try to collect it from the world around by direct observation rather than resorting to ancient astrological texts in such issues. But from ancient astrological texts on omens we can collect the guiding principles. So what I want to say is that the astrologer is “not supposed to benefit society ONCE he gains knowledge, awareness, consciousness”, but “he is supposed to improve his awareness/consciousness (without even he himself knowing it) when he is collecting and practicing the knowledge of astrology. Yes, that will benefit the society, and the astrologer as well is supposed to put efforts in these directions – i.e. 1) Benefiting society 2) Improving awareness/consciousness”. But even if he does not do it – it happens by default, if he is a true student of astrology!! That is how the system is designed!

Souvik Datta (to Vinita):

As usual thought-provoking.

Quote

The limited purpose of writing this was to say that knowledge of astrology cannot perhaps be complete or of any use unless it is touched by the divine.

Unquote

Isn't divinity not in you? Isn't Shiva in you? Are you not Shiva? Am I not Shiva? Yes, what is left is realizing it.

Vinita:

Yes dear Souvik, you are Siva, I am Siva, everyone is Siva; but are we really conscious of this? Why should any questions /doubts arise? Are these questions / doubts not a measure of the distance from “realizing” Siva?

Sreenadh:

Thanks for restating the importance of the teaching of vinita ji:

Quote

The limited purpose of writing this was to say that knowledge of astrology cannot perhaps be complete or of any use unless it is touched by the divine.

Unquote

Yes, I too completely agree with that statement. This “divine” he speaks about, I think, is “the rhythm”, “the oneness”, or “the inter connectedness” we are having with the universe. Yes, realizing it even to limited extends is very very important in astrology. Let us not confuse it with “the ultimate realizing of the divine”, i.e.

Enlightenment, the realizing of Siva.

Vinita:

You said “teaching of vinita ji”. Should I laugh out loud or feel alarmed? Yes, I must be sounding very preachy. But most of the time it is an internal dialogue. Not directed at anyone in particular. Just thinking aloud. Trying to make sense of things. Miserably failing most of the time. But the messages on the forum do provide mental stimulation.

Sreenadh:

It is a totally friendly statement that emerged from love and reverence. We are all students through out our life, who knows even before taking this body we were learning and for sure even after death for the non destroyed components of the body this learning may continue - is it that learning is another name for change and adaptation? Or is it the urge of the soul to be one with the divine reflected in another way? Yes we are all students, and we all become the teachers of each other at times. Quote

But most of the time it is an internal dialogue. Not directed at anyone in particular. Just thinking aloud. Trying to make sense of things.

Unquote

In India, there is a concept that Siva is the param guru (supreme teacher), and also that Siva is there within everyone. No one can be our guru but only the divine within. To put it in another way, “Teachers can not teach anything, but only help learning”!! It is only we ourselves can teach ourselves! So expressing a true internal dialogue, is one of the best method of teaching, since then the divine makes its presents there, in the midst of the free flowing thought. The prayer of every true learner is –

“Madeeya hridayakase chidanamda mayo guru

Udetu satatam samyagajnchana timiraruna”

Meaning, May the divine guru rise with in me in the inner sky, like the sun in whose presence darkness disappears. So if not a true internal dialogue revealing the presence of

divine within words, if that is not teaching by the true guru, then what is? I think this explains the use of the words – “the teaching of vinita ji”. ;)

PS: The true teacher is the person who is true to himself in learning.

Vinita:

Thank You, Sreenadh for your kind words. I will remember, “we are all students, and we all become the teachers of each other at times.”

SAHANA VAVATU....

14. Astrological Reading vs Fate and Freewill

[Rama Vootala, Sreenadh OG]

Rama Vootala:

When any native consults an astrologer, how sure can the astrologer /native be of the outcome that astrologer predicts? I ask this question as anyone who sees an astrologer is not sure of the outcome until the event happens. So it is as good as waiting for the event itself to unfold the result.

Ex: Can I start preparing to go abroad the day astrologer tells me that I would go abroad in a few months?

One of a known native was told by an reputed astrologer that he would get back to his good financial status that he enjoyed before. That made him quite happy and he waited for the time to see that nothing happened. If 80% success in prediction cannot spell which 80%, isn't that 100% failure? Where does astrology stand with respect to karma?

Again to take an example, in west (general cases) if someone is divorced they might not attach much of value and might get into another relation. Whereas for someone who believes in astrology he/she would have to go thru the pain of finding out why it happened and any realization that a weak planet in their 7/8 house can always make him /her more insecure.

Sreenadh:

Quote

When any native consults an astrologer, how sure can the astrologer / native be of the outcome that astrologer predicts?

Unquote

No surety! It is a risk the native is taking! For the astrologer as well, (except his belief in the words of the Rishis and the belief in the methods he follows), the uncertainty remains, till the event reveals itself! He would be happy, if the prediction turns true, and would be sad and try to rectify his methods if the prediction fails.

Quote

So it is as good as waiting for the event itself to unfold the result.

Unquote

That is your personal opinion. You said:

Quote

If 80% success in prediction cannot spell which 80%, isn't that 100% failure?

Unquote

Do you know one cute thing - percentage mathematics is almost always used now a day while talking with things we are not at all sure off! Just watch some conversations and you will see the truth of this statement. So for the wise, except in mathematics and statistics it is better to avoid the 100% mathematics. But people use it universally even while talking about things they don't know a bit - because then it would sound authentic! For a prediction how you are going to calculate the percentage?! I don't know how to do it! Of course we can mark some predictions as success and some as failures, and going by the statistical methods we can say classify that -

1) x % of predictions where success.

2) y % of predictions failed

3) z % of predictions undeterminable (i.e whether success or failure)

But how to determine the percentage of a single prediction? It sounds absurd, and is used by persons who just want to sound authentic, and does not know where to use the percentage mathematics! (Let it be astrologers or anybody else) Are they providing this percentage mathematics after doing some statistical analysis - No, not at all. Look at the politicians, the businessman, or even the common man, they are all now talking about percentage! You asked:

Quote

Where does astrology stand with respect to karma?

Unquote

It is pretty difficult question to answer, due to several reasons. First I should ask you to clarify by the word Karma you mean Karma (Actions of an individual) or Karma theory (that binds everything with karma and speaks about past birth, future birth etc and also about Prarabha Karma etc). If if is assured that you are speaking about Karma theory and its relation to astrology, then also this question is difficult to answer for me, due to the following reasons:

- 1) I am no man to authentically speak about karma theory as i know nothing about my or anybody else past birth and future birth.
- 2) I can speak something only on the basis of the books I read, but that cannot be assured truth coming to the concept of Karma and its results.
- 3) Ancient astrological classics speak nothing about the association of Karma theory with astrology.
- 4) But in the texts probably after the period of Mihira (6th century) speak about Karma and Karma theory as if it is part of astrology.
- 5) As far as I am concerned I am doubtful about the importance of Karma theory in astrology and yet to reach any conclusion. Belief in Karma theory demands the belief in Past and Previous births, which I find difficult to accept completely. (It is a personal opinion and I don't want to argue anything about it to anyone) But yes, this previous birth concept finds strong grounds in ancient Indian literature, though we can be doubtful about its existence in Veda, Upanishads, and ancient astrological texts.
- 6) Karma theory finds strong support by a very large number of astrologers now a day though and that kind of determinism is against optimism, free will, and positive thinking. I will get less support or may be no support if I say anything against Karma theory. Also, I have authority neither to accept nor to deny it.

Due to all these I find that I am an improper person to talk about Karma. It is better to be satisfied with and talk about the little astrology we know - that is my personal view. Or in other words, it is not good to talk or preach about the things we don't know – that is not sincerity - so I don't want to do that. There would be others who would like to discuss such things.

Belief/Non-belief in Karma (or should I say any belief?), Following of Upasana methods, Meditation etc are personal things I feel – which should not be discussed in public. It will be something like a journalistic report of Meditation - which does not convey much about the reality. Beliefs and practices that direct subjective experience is one thing, and discussion of the theoretical aspect of the belief systems and descriptions of the practices that would give direct subjective experience is another thing. Yes, “discussion of the theoretical aspect of the belief systems and descriptions of the practices that would give direct subjective experience” can be done in any public forum - but not the questioning of it (that makes it journalistic, as told earlier. i.e. Journalistic validation of a purely subjective and personal thing - and that would surely miss the essence of that practice and the personal experience it gives to its follower). In essence if the Karma discussion follows, and if it turns in the first direction, then I will keep away from it, and if it is in the second direction I may put forward some inputs as well.

Rama Vootala:

I have a basic question - What is the purpose of astrology?

Quote

- 3) Ancient astrological classics speaks nothing about the association of Karma theory with astrology.
- 4) But in the texts probably after the period of Mihira (6th century) speak about Karma and Karma theory as if it is part of astrology.

Unquote

Oh, is that true? Could you let me know which is the first known book on astrology? Is it not BPHS? Do we have any mentions of astrology / astrologers in Ramayana / Mahabharat? When did people start taking astrology seriously, as divine subject? and as mundane subject? (for predictions, etc....)

Thanks for your patient reply.

Sreenadh:

Quote

I have a basic question - What is the purpose of astrology?

Unquote

As far as I know:

- 1) It is to help the weak minds; by the ones who have a strong will using all the tools they can collect and being sincere to the extreme possible extend to themselves.
- 2) It is (a tool) to the search of the unknown (here future and destiny)- directed by quest for knowledge.
- 3) It is (a tool) to guide the society, when they find it difficult to pull along.
- 4) Its main purpose is to know the trend of future and modify and improve our will and efforts in such a way to reap the maximum reward from the evolving situations created by destiny, will and environment.
- 5) (Yes, you can extend this list)

Quote

Could you let me know which is the first known book on astrology? Is it not BPHS?

Unquote

No. It is not. It is -

- As per Arsha school - Skanda Hora [It was also known as Jyotishmati Upanishad]
- As per Jain school - Garga Hora (Garga leaned this knowledge from Brahma it is said. Is there a text by Brahma for this school of thought, before Garga? I don't know)
- As per Yavana school of thought - May be Yavaneswara Hora. (Yavaneswara leaned this knowledge from Prajapati Brahma it is said. Is there a text by Prajapati Brahma for this school of thought, before Yavaneswara? I don't know)
- It is only that the oldest text (I won't say the oldest reference) available in North India is BPHS. So BPHS is NOT the oldest book on astrology.

Quote

Do we have any mentions of astrology / astrologers in Ramayana /Mahabharat?

Unquote

Yes, we have, and in plenty. But nowhere in Ramayana and Mahabharat the Signs are mentioned (except in a lone quote in Ramayana). It seems that only Stellar astrology (Nakshatra Chakra) was prevalent on those days. But can't be sure. It needs more

research to reach a conclusion. But you forgot one thing. The Vedas and possibly the Agamas (Tantric texts, or should I say the Tantric tradition) are older than the Epics. In Vedas we could find the clear Sayana (Tropical Zodiac) and Nirayana (Sidereal Zodiac) classification. But it seems that the Vedas gave more importance to Sayana system - but here also, more research is necessary. The Tantric tradition seems to have more importance to Nirayana system, and associate and correlate astrology with Yoga system. [More research necessary]

Quote

When did people start taking astrology seriously, as divine subject? and as mundane subject? (for predictions, etc....)

Unquote

From the Vedic period itself for sure. Or may be far before that from the Sindhu-Sarasvati civilization period itself - Many argue that it followed Tantric tradition. [More research necessary]

Rama Vootala:

Quote

1) It is to help the weak minds; by the ones who have a strong will using all the tools they can collect and being sincere to the extreme possible extend to themselves.

Unquote

Weak minds? That makes us all inferior.

Quote

Jain school - Do you have any idea of approximate time period, like how many thousand years before was this?

Is astrology Vedic? Meaning, is the Vedic astrology, what we follow now, the right term?

Quote

From the Vedic period itself for sure. Or may be far before that from the Sindhu-Sarasvati civilization period itself - Many argue that it followed Tantric Tradition. [More research necessary]

Unquote

Was the before Indus valley? Let me google and see what this civilization is all about, and if you have time please let me know of it.

So, which is the system Kerala astrologers follow mostly? Parasara / Jaimini / or the others (I don't mean to belittle others, I only know of Parasara and Jaimini). Thanks for your patient long replies.

Sreenadh:

Quote

Weak minds? That makes us all inferior.

Unquote

Anybody who depends TOO MUCH on astrology to face the hardships of life is a weak mind. If you are ready to face what may come - good or bad - why one should need astrology? Yes, it can be a tool of help, like a torch. (If used properly, and if the predictions are cross-verified, and dependable. May be judged from the previous experience of others) If I am ready to fall or ready to face the uncertainty, why you should need the torch? But the common mass if really afraid

of the uncertainty - and ran after astrologers. The strong minds, considered astrology valid, but does not depend TOO MUCH on it and is ready to face what may come. :) The weak is always not inferior – don't you heard the Chinese proverb that softly flowing water cause corruption even to the hardest rocks? ;) I would ask everybody to take astrology lightly and in an inquisitive spirit. Even if there is 1% uncertainty that is important, right? It is uncertainty that makes life beautiful; it is uncertainty is that makes will possible. (If you compare will and destiny). Society always needs some psychological guidance – and if take that responsibility, is it not necessary that you should equip yourself with all the necessary tools? That is why the sincere astrologer is forced to learn many subjects like – psychology, details of rituals, morals and methods of people in the country he is living in, environment, astrology, body language, study of nature and what note. He is supposed to improve his knowledge continuously, and keep his vigor always and live here and now! Yes, to the astrologers who take study and practice of astrology seriously, it finally becomes a responsibility than a game that can be used light heartedly. Because they are interacting with the life of people. Alas who will tell this fools more to depend on their efforts and capabilities, rather than wait for the fate to bring all the luck of the world to them! Even if we tell, they won't accept! As per Yanjchavalkaya Fate and Will are equally important, and is like the 2 wheels of a chariot. With only one wheel,

where can it go? If a student goes for exam without studying since the astrologer said that his fate is good and he is sure to pass – will he pass? If a student goes to exam after studying almost everything, putting in his strong will, but if the fate was against and most of the questions were from the areas he left out – will he pass? If the student is learning well putting in his full efforts (executing will) and if the questions were all from the areas he studied well (fate favored him) then he secures the maximum marks! Astrology is all about the study of the 50% - the fate part, and tells you about its trend – that is all to it. And you have the other part with you, the will – execute it or not it is up to you! Those who understands it, knows how to use and astrology, and also how to ignore it when you are ready to face what may come. This is what I meant.

Quote

Jain school - Do you have any idea of approximate time period, like how many thousand years before was this?

Unquote

Jain religion started with Rishabha and in which the 24th Teerthankara was Varthamana Mahaveera. Rishabha Deva is mentioned in Vedas. Jain religion, starts from Rishabha Deva, and Jain school of astrological thought existed even in the period of Skanda Hora (Jyotishmati Upanishad). That means it should be near to or just after the Vedic period.

Quote

Is astrology Vedic? Meaning, is the Vedic astrology, what we follow now, the right term?

Unquote

Calling astrology Vedic would be a wrong terminology – since you won't find much astrology in Vedas. But yes, the names of months such as Madhu, Madhava etc and the name of Nakshatras and stars, Division of stellar zodiac into Sayana and Nirayana, Horoscope prediction related to the birth in Moola star, Muhurta etc you will find in Vedas. You won't find signs like Aries, Taurus etc mentioned in Vedas, neither the house system nor Dasas are mentioned in Vedas which forms the basis for today's astrology. Further it seems that Vedic Rishis gave importance to Tropical calendar and

Nakshatra Chakra. Then who where the people who preserved Sidereal calendar and Rasi Chakra – it seems that it was Tantric. The conflict and competition between Tropical and Sidereal calendar systems (Sayana and Nirayana, Devas and Asuras, Vedic and Tantric, Nigama and Agama) was there for long. We may know more about it more latter. Even coming to Mahabharata even though you can find astrology, you cannot find astrology in today's form or the mention of Rasis. But we know that the Skanda hora (Jyotishmati Upanishad) and the texts like Garga hora are very ancient. If the astrology of Veda, or Epic is not of today's mould then who you are going to call today's astrology Vedic? Even it cannot be sure that astrology originated from Vedas alone! As I mentioned earlier there could be several streams – Vedic, Tantric, or Jain. Somebody would like to accept the mention of Vedic and Tantric but not Jain. But if we look back into history, Rishabha Deva was there even in Vedic period, and ask any North Indian astrologer he will mention Surya Prajnchapti, and Chandra Prajnchapti and will mention Rishiputra as the author. Who is Rishiputra – he is the son of Garga Rishi who wrote Garga hora. I fail to understand why the modern historians for astrology ignore Garga while mentioning Surya Prajchapti and Chandra Prajnchapti as Jain contribution to astrology.

Quote

From the Sindhu-Sarasvati civilization period itself - was it before Indus valley?

Unquote

They are the same. Since this civilization existed in the banks of the rivers Sindhu and Sarasvati Rivers, it is better to call it Sindhu-Sarasvati civilization than Indus valley civilization. ;) That is the name used now a day.

Quote

So, which is the system kerala astrologers follow mostly? Parasara /

Jaimini / or the others

Unquote

You could term it Arsha system or Sanatana system of astrology. It starts with Skanda Hora of Skanda Deva. The ancient texts that are considered of this stream are Skanda Hora, Brihat Prajapatyam, Leghu Prajapatyam, Vasishta Hora, Kousika Hora, Saunaka Hora etc. And the Gurus Skanda, Daksha, Vasishta, Viswamitra, Saunaka etc. In the

period of Varaha Mihira (550 AD), it absorbed Yavana system to a small extend. (Caused by Mihira). Kerala astrologers accepted it as a mistake, and they still gave value to the Arsha (or Sanatana) stream only. Garga was appreciated more than Parasara, and Yavana was not ignored. They (ancient Kerala astrologers) never knew much about Jaimini nor give much importance to it. So in essence Kerala astrologers does not follow Parasara system or Jaimini system, and not much bothered about it, since they have another many vast storehouse of astrological knowledge to look into.

- 1) The Arsha (or Sanatana) system they followed.
- 2) The Jain school (Garga Hora) and the knowledge it provided.
- 3) The Yavana school (Yavaneswara, Sphujidhwaja, Meenaraja) and the knowledge it provided.

If you want to ignore all this ancient and locate the Acharya in AD then, you should better term the Kerala school or system of astrology as the “Mihira School” or better “Mihira-Aryabhatta School” since in Siddhantic astronomy they valued Aryabhata and in astrology Mihira and the ancient Rishis. But yes, one thing we should accept. The Vimsottari Dasa system suggested by Parasara later became a very well appreciated favored Dasa system, which was used by almost all. So we should say that the Kerala system was never against Parasara as well, though it does not use many of his concepts that were not at all mentioned by Skanda, Daksha, Vasishta, Viswamitra and Garga. Many of Parasara’s ideas are entirely different from the common and well-appreciated stream of astrology taught by these Rishis, and that caused the alienation of Parasara. Same with Jaimini. His concepts were entirely different from the well-accepted common stream of astrology – further he put everything in to sutras and not in slokas! Keralites just ignored Jaimini!!! This is what I know about the History of astrology followed or preserved in Kerala.

Rama Vootala:

Quote

As per Yanjchavalkaya Fate and Will are equally important, and is like the 2 wheels of a chariot. With only one wheel, where can it go?

Unquote

That’s a very good example. I think together they make an event 100% and we never

know the composition. So it's better we always give 100% of will. Fate surely would give it's 100%.

In a big picture, what is different between Kerala astrology and BPHS / Jaimini?

Dont Kerala astrologers follow karakas (atma, amatya, etc..) and are the yogas different (like guru chandala, mahapurusha, gaja kesari,etc)?

Do you look at varga charts like dasamsa, saptamsa, etc? or is it Rasi, Bhava, Graha, Rasi-bhava, Rasi-Graha etc and other combinations and that too only in Rasi and Navamsa charts?

Sreenadh:

Quote

That's a very good example. I think together they make an event 100% and we never know the composition. So it's better we always give 100% of will. Fate surely would give it's 100%.

Unquote

Yes, for sure. There is an interesting guess mathematics. Let possibility of an event be 100%. Of this Destiny = 50% (Pre-defined) Will = 50% (Supposed to be non-predefined)

But the tendency to execute will is pre-defined! So give it 25%. That means in the normal situation we will get 25% out put from will only. The remaining 25% is the pure chance - that depends on the execution of the first 25% and environment. Allow a normal 10% to it.

When we are trying to predict the first 50%; If we make even a 30% accurate prediction, then, we get a result –

$30\% + 25\% + 10\% = 65\%$ Accurate prediction!

If the prediction (for destiny part) is 40% then we get -

$40\% + 25\% + 10\% = 75\%$ Accurate prediction!

Even if we make a normal 50% prediction for a normal effort putting person, then too, we get-

$25\% + 25\% + 10\% = 60\%$ Accurate prediction! See

how our work becomes simplified!!!

Lesson to learn: Don't try to make accurate predictions, for persons with atleast normal will. Because then you have to convert all that plus 10 % to minus 10% at least. Don't extend it too much. It is just guess mathematics, without any statistical basis. Just having some mathematics fun.

Quote

In a big picture, what is different between Kerala astrology and BPHS / Jaimini? Don't Kerala astrologers follow karakas (atma, amatya, etc..) and are the yogas different (like guru chandala, mahapurusha, gaja kesari, etc)? Do you look at varga charts like Dasamsa, Saptamsa, etc? or is it Rasi, Bhava, Graha, Rasi-Bhava, Rasi-Graha, etc. and other combinations and that too only in Rasi and Navamsa charts?

Unquote

All big questions - Can't be answered fully in a single mail. So I give a brief description only.

1) In a big picture, what is different between Kerala astrology and BPHS / Jaimini?

Read Mihira, Parasara & Jaimini - you will see the difference. Usually what ever there in common is part of the Arsha stream, the remaining are new inventions (or peculiar traditions) that are usually ignored.

2) Don't Kerala astrologers follow karakas (atma, amatya, etc..) and are the yogas different (like guru chandala, mahapurusha, gaja kesari,etc)?

Yes, All karakas and 'special yogas' you mentioned are there. But nobody would be calculating an 'Atma karaka' for a chart (that is Parasara system) - Sun is atma karaka by natural significance.

3) Do you look at varga charts like Dasamsa, Saptamsa, etc?

There is NO VARGA CHARTS, but all Vargas like Hora, Drekkana, Navamsa etc are considered. While predicting with 'considering' Navamsa as well, Navamsa are written outside the Rasi chart near to relevant signs (similar to the 'Mixed 2 Vargas' style in JHora) and predictions given based on that. In other words Rasi chart and Navamsa Varga are super-imposed and predictions are based on that. Drishti is considered only in Rasi chart. This same style of prediction applies to all other Vargas. I will later explain to you with examples, and will explain how the systems differ. Quote

Or is it Rasi, Bhava, Graha, Rasi-Bhava, Rasi-Graha, etc and other combinations
Unquote

Don't confuse the fundamental Yogas (mixing of significance methods) in Astrology, and the 'Special Yogas' you mention about. These 2 stands in 2 different levels of thinking. There could be only 7 fundamental Yogas (mixing methods/combinations), but there could be thousands of special yogas. Remember all these thousands of special yogas also falls into the basic 7 fundamental Yogas (combinations/mixing methods). The translation of the word Yoga (which really means combination) as 'mixing methods' is not proper - but I think it will help you to grasp the concept.

Rama Vootala:

I found a similar article that I liked and wanted to share with you all.http://www.advaita-vedanta.org/articles/The_Riddle_of_Fate_and_Free.htm

Sreenadh:

That was a good article. Thanks for providing the link.

[Editor: The thread ended. Even though some specialties of Kerala astrology got mentioned, at the end it seems that the major point got discussed and found an agreement is the correlation of Fate and Freewill with astrology]

15. About Prasna - Kerala style

[Kannan, Sreenadh OG, Madhu Nair, Sree Kumar]

Kannan:

Kindly tell me about the procedure of Prasna, how it is done in Kerala. Kindly also tell me about the use of Kavadi (shells) in Prasna and also about the concept of Blocking of Arudha.

Concept of Arudha as per Kerala tradition

Sreenadh:

Quote

Kindly tell me about the procedure of Prasna, how it is done in Kerala.

Unquote

What kind of Prasna you mean? If in Kerala style - Normal Prasna, Tamboola Prasna, Ashtamangala Prasna etc. Several types of Prasna are there. About which one you are

asking? Please clarify.

Quote

Kindly also tell me about the use of Kavadi (shells) in Prasna

Unquote

Kavadi is one of the main tools used by Kerala astrologers from ancient period. Yes, it is still used by most of the Kerala astrologers. It is used for two purposes.

- 1) For getting the Arudha (It is different from the BPHS-Jaimini Arudha concept)
- 2) For doing the mathematical calculations.

I will describe the first. As per Krishneeyam 2 types of Zodiacs are considered.

- 1) The Chara Chakra (Moving Zodiac) that is there in the sky.
- 2) The Sthira Chakra (Fixed Zodiac) that is imagined to be present around the astrologer.

A super imposition of the two is used in Prasna. The sign (in the zodiac around the astrologer) in which the current is standing (or sitting) is considered as the Arudha. [Aaroodhatwal prischakena rasiraroodhamuchyate. Meaning it is because the current is standing on that sign it is called Arudha]. It is known as “Sthityarudha”. If the “Sthityarudha” is not known then, the astrologer will ask the current to place a coin (In Ashtamangala Prasna, golden coin) on any of the signs of the Rasi Chakra that is drawn in front of the astrologer.

Usually this (golden) coin is mixed with flowers and rice and is given in the hand of the current and the astrologer asks him to place it any of the signs in Rasi Chakra. If “Sthityarudha” is not known, then this sign is taken as “Arudha”. This is the usual procedure followed. This usually known as “Swarnarudha”, the Arudha got with placing of gold. If multiple questions are there, or if the astrologer need to answer temporary questions, then he puts his hand over the 108 shells he used to keep along with, recites ‘namaH sivaya’ (usually for 108 times), recites the other usual mantras he recites, and takes a handful of Kavadi (shells). Then he divides it will 12 and the remainder no, would be taken to indicate a sign, and that sign is considered as Arudha. For example if the astrologer happened to take 58 shells in his hand, then 61/12 gives 1 as the remainder and then Aries is taken as the Arudha. This is one use of Kavadi (shells). Arudha is given more importance than Prasna, since it is said in Prasnamarga

that, “Tasmin samyag parijchate sarvam tenaiva chintyatam”. Meaning, if the astrologer knows the Arudha then everything can be predicted with it. This statement is applicable to Sthityarudha, Swarnarudha, or Arudha.

Quote

Also about the concept of Blocking of Arudha

Unquote

Blocking of Arudha is a concept that is used to validate the relationship between Arudha and Lagna at the time of Prasna. If the Lagna is in the 2-4-6-8-10-12 houses from Arudha, then it is said that ‘Arudha is blocked’ (Arudha Vedha). It is said that if the Arudha is blocked (by Lagna) then the Prasna will not indicate the clear and correct remedies that should be undertaken, and the Prasna will not give fruitful results and that the exact reason for the troubles and turbulences encountered by the current in life won’t be revealed by that Prasna. If the Arudha is blocked in a Prasna, then the astrologer immediately used to suggest some remedies, before proceeding with Prasna. It is believed that, Arudha is blocked –

For 2nd house - Due to Anger of Deities (Deva Kopa)

For 4th house - Due to Anger of Family god (Dharma Deva) For

6th house - Due to the activities of Enemies (Satru Badha) For

8th house - Due to Anger of Ancestors (Pitr Kopa)

For 12th house - Due to Anger of bad spirits (Preta kopa)

These are the views given in texts like ‘Deva prasna muktavali’. Even if Arudha is blocked Prasna would continue, but it would be informed to the current that all his troubles wouldn’t be cured completely, since the Prasna itself indicates that locating the exact reason for problems and remedies would be difficult in such situation.

Madhu Nair:

The cowries also known “Kavadis” are 108 in number. Firstly, the cowries are cleansed in pure water. Then it is immersed in “Cow’s urine” for a day. Then it is kept in “Panchagavya” (An Ayurvedic preparation available in all Ayurvedic medical outlets of Kerala, made out from five products, obtained from cow) for couple of days. Subsequently, it is kept in tender coconut water for a day. Again in rose water for another day. Then touching these Cowries, Ganesha Gayatri is chanted minimum of

1008 (In earlier times, 24,000) in the early hours of the day. After that, touching the cowries, Dakshinamurthy Mantra (some go for Divine Panchakshari) is chanted 1008 times. On an auspicious Muhurta, when Jupiter is powerful and well placed from the Ascendant, this is handed over to the disciple by the preceptor.

The method of analysis

When a current approach the astrologer, after praying to Lord Ganesha and Ishta Devata, and prayer to Almighty citing the name Nakshatra and age of the current, is made with a request to grant the correct Ascendant that will reflect the current past, present and future. A handful of cowries are taken. Expunging the multiples of 12, the remaining is taken as the “Arudha”. The rising sign is technically called “Udaya Lagna”. A comparison is made between the Arudha and the rising sign. While conducting the Prasna, the Astrologer will carefully notice the Omens technically called “Nimittas”. If the Arudha is in 6-8-12 from rising sign, it is generally believed, the Prasna is hindered (Blocked). Exceptions are there. Say, if rising is Taurus and Arudha is Libra, there is no hindrance to Prasna; reason is both these signs are owned by one and the same planet, that is, Venus.

Between - All these cawri purifying, and allied affairs are things of the past. It is now Westerners, who are showing real interest in such things.

Blocking of Arudha

Kannan:

Many thanks for your explanations. One more query, Is Jupiter's position from Arudha also consider for Blocking/hindrance to Arudha. Also what if the Arudha is blocked? How to proceed next?

Sreenadh:

Jupiter has nothing to do with this ‘Not the popular’ concept of ‘Blocking of Aroodha’. If Mo is 6-8-12 from Ju, then it is a popular yoga in astrology known as ‘Sakata Yoga’. Is it that, the one that is confusing you?

Quote

Also what if the Arudha is blocked? How to proceed next?

Unquote

Answer already given. “Suggest the remedies and proceed with the Prasna”.

Kannan:

I was asking about Jupiter basis my talks with an astrologer some time back. That day I was sitting with the astrologer for 2-3 hours, during that time he was conducting Prashna for many clients (at his place of work). I felt Jupiter's position much important in Prashna as I heard during that time, statements like 'Jupiter is hiding', 'God's grace is not there' etc basis Jupiter's positioning from Arudha. May be I misunderstood that with blocking.

Sreenadh:

Quote

Statements like 'Jupiter is hiding', 'God's grace is not there' etc basis Jupiter's positioning from Arudha.

Unquote

Yes, while considering "Daivanukoolya" (God's grace) Jupiter is considered and the astrologer was right on that regard.

Quote

May be I misunderstood that with blocking.

Unquote

Yes, you did.

Madhu Nair (to Kannan):

No matter where Jupiter is, blocking is considered with respect to Arudha and Rising Sign relation (2/12, 6/8) only. Earlier, the astrologers use to abandon the Prasna altogether. The current is asked to meet the Astrologer on another day. If Prasna is blocked, the remedial measures fails to work. It is also an indication of adverse time ahead for the current. Personally, based on real life experience, I feel such a directive is quite unwarranted. I will explain. Often the Arudha reflects the current situation of the person posing the question. The rising sign or Udaya Lagna (Asc) apparently indicates the future. A Shashtashtama (6/ 8) indicates, Disease, Debts, Litigation, Mental Anguish, Insult / loss of reputation, scandals etc and Dwir-dwadasa (2/12) between these two is a pointer towards Change of residence/station, foreign travel, expenses, trouble from secret enemies, problems to ones children, in relevant cases imprisonment, raid in ones business establishment/ residence etc. As I mentioned in my previous message, these are general

statements, and should not be taken literally without considering the Prasna chart as a whole. Always remember the entire Kerala Prasna branch revolves around two things

- 1) Gulika (Note: should be calculated as per Uttara Kalamrita directive and not BPHS) There exist a difference of about 20* between these two.
- 2) Badha Sthanas (Houses of harm): Two meanings are accorded to Badha Sthanas viz

(a) Obstruction (b) To be possessed

The second meaning is widely applied (And often abused or misused) by professional Keralite astrologers.

[Editor: The discussion sidetracked here with Sreenadh disagreeing to arguments related to Gulika and Badhaka Sthana presented by Madhu Nair]

Use of Gulika and Bahadaka Sthana in Kerala astrology

Sreenadh:

Quote

Always remember the entire Kerala Prasna branch revolves around two things

- 1) Gulika (Note: should be calculated as per Uttara Kalamrita directive and not BPHS) There exist a difference of about 20* between these two.
- 2) Badha Sthanas (Houses of harm): Two meanings are accorded to Badha Sthanas viz

(a) Obstruction (b) To be possessed

Unquote

I would differ with both the points with pleasure – since they can direct the research in new directions.

[I] Gulika

Gulika and Mandi are widely confused concepts. Though later they become synonyms, as per ancient astrology they are different. BPHS, Uttarakalamrita, Phaladeepika, Madhaveeyam Prasnasaram etc supports this argument. Uttara kalamrita “separately gives” the methods to calculate them, and calls them as “two sons of” Saturn. We should understand this point clearly. So as per ancient terminology –

Gulika – The beginning point of Yama assigned to Saturn (BPHS, Gulikolpatti)

Mandi – The end point of complete Muhurta within the Yama assigned to Saturn.

(Uttara kalamrita, Phaladeepika etc)

As you said, there is about 20* difference between the two, and the one with the ancient name ‘Mandi’ is popular in Kerala, especially in Prasna. In horoscope Gulika is more important and should be considered since it helps birth time rectification! Use of Gulika for BT rectification is supported by many acharyas, but Mandi cannot be and should not be used for this purpose. Prasna Ratna, Prasna Sangraha, Jataka Parijata and Prasna sara unanimously

states that –

“The Lagna would be in the trines of Gulika or Gulika Navamsa”! But the same or similar opinion is not available concerning Mandi.

I was totally confused the unanimity the books are showing in this regard, and is of the opinion that “it should be tested/validated”. If it proved to be true we can accept it, or discard it. But yes this necessitates that we should treat Gulika and Mandi separately. Yes, I agree that after the period of Phaladeepika, especially in and after the period of Prasnamarga, considering these 2 words as synonyms is present. Again, I stated all these because –

- 1) To initiate some research in use of Gulika in BT rectification.
- 2) “Calculation of Gulika as per Uttara Kalamrita” – But in Uttara kalamrita both Gulika and Mandi are mentioned, but yes it gives only the calculation method for Mandi. [It might be that the use of the word ‘Mandaja’ (Son of Sa) to mention both of them, that started causing the confusion to all]. Yes, I know that you know this difference, and was just following the Prasnamarga style of using these names as synonyms, but I just took it as a chance to present the 1st point.

[II] Badhakastana

Prasnamarga mentions it as the last step only, while considering the divine obstacles only.

Problems could be caused by two reasons – Worldly or Devine. (Yes, ‘divine’ could mean ‘caused by bad spirits’ or caused by ‘gods’ in this context)

In the first part Prasnamarga does not use the concept of Badhaka Sthana while considering the first but only on the second! Also except in Prasna, the ancient classics on astrology, Varaha Hora or Rishi Horas before that DOES NOT mention Badhaka Sthana.

We do not have much evidence to support the use of Badhaka Sthana in Jataka (horoscope). There are many statements that say that the rules for Jataka () can be used in Prasna as well, but there is “no statement” which says that the rules of Prasna can be used in Jataka! So, Even though I would agree with your views on to an extend as far as Prasna is concerned, would like to differ while talking about Jataka.

Madhu Nair:

What I have written to Kannan is what we really see or experience in Keralite astrological parlance. Almost all astrologers of repute in Kerala are one way or the other found to be following this. You see, the modern techniques like KP etc have very few followers in Kerala, and most of the astrologers still rely on the Cowries. Recently in a public forum (Kerala) when I tried to make a case with Gulika, calculated as per BPHS, in Parasara's light ultimate software, the elderly astrologers raised a big hue and cry. They won't accept or agree with BPHS calculations. What you say might be the Truth but in Kerala it will certainly cause stiff opposition from Traditional astrologers who are used only to UK calculation, and will never accept that they are erroneously considering Mandi as Gulika

Sreenadh:

Quote

Recently in a public forum (Kerala) when I tried to make a case with Gulika, calculated as per BPHS, in Parasara light ultimate software, the elderly astrologers raised a big hue and cry. They won't accept or agree with BPHS calculations. What you say might be the Truth but in Kerala it will certainly cause stiff opposition from Traditional astrologers who are used only to UK calculation, and will never accept that they are erroneously considering Mandi as Gulika.

Unquote

I am not talking of any change in practices - it is not necessary. The point I am trying to make is -

- 1) Use of Gulika (as per BPHS) is the one supported by classics for BT rectification issues.
- 2) Use of Mandi (as per Phaladeepika etc) is the one supported for Prasna predictions in Karla astrology.

3) Let others confuse the 2 terms if they want. But let us be, systematic and sincere in following the words of ancient Rishis.

4) Traditional Kerala astrologers won't accept many ideas we talk about. Remember the recent Panchanga controversy. Modern efforts to correlate it with science or holistic approach, modern techniques used by individuals like you, the circadian rhythm etc Chandrahari is interested in, the Ayanamsa issue, what ever you take, they are not going to accept many things. Let us forget the astrologers (Let it be of south or north, eastern or western) but rather depend on the oldest available books at one end - and systematic logical holistic approach in the middle - scientific and mathematical tools and systems (experiments) at the other end; that is the better path I feel. I was pointing to the ancient view of the same in astrological classics. Shouldn't we more concerned about the truth rather than currently followed practices? I hope you would agree.

5) It would be worth remembering that we are all considered almost as 'Rebels' by almost all the streams of astrology - let it be south or north. We are not supposed to support or uphold anybodies (here normal Kerala astrologers) views - if not we are finding them as correct and supported by ancient astro classics - that is my opinion.

[Editor: Kannan brought back the discussion to the main thread with the following comment]

Kannan (to Madhu Nair):

Thanks for the clarifications. You wrote

Quote

Badha Sthanas - Two meanings are accorded to Badha Sthanas viz

(a) Obstruction (b) To be possessed

Unquote

I am not clear on option (b). If you have time, kindly elaborate. Also importance of Gulika in Prashna.

Madhu Nair:

The first meaning is self-explanatory. But countable few alone pursue that one. The vast majority of Keralite astrologers follow the other meaning, that is, to be possessed. It could be any thing, evil spirits, goblins, curses of preceptors, enemies etc. Say for example, if

Sat, the 6L of enemies occupies Pisces (Badhaka place for Virgo Ascendant), in a Prasna, with Virgo rising, Astrologers say the current suffers from Sathru Badha; means, he will have trouble from enemies.

If Rahu occupies Badha Sthana - predict trouble from Snakes/ members of other religion, fungal infection between thighs, viral disease etc

If Jupiter - troubles on account of curse of pious Brahmins/preceptor, Hepatitis, intestinal problems, legal complication, disease connected with vocal chord etc

Venus - troubles due to females, Yakshi, venereal disease etc

Gulika - Troubles due to Manes, ghost etc

Saturn - problems from low type people, Deities such as Sastha, Demigods of the Jungle, Lord Shiva etc

Mars - Due to angst of Lord Subramanya, trouble from own blood relatives, siblings, cops, arms and ammunition etc

NB: In a real case study, the Astrologer told the current he has incurred the wrath of Lord Subramanya, and strangely the current admitted that contrary to the vow taken, he failed to perform tonsuring of head in a famous temple of Lord Subramanya in Tamilnadu, for some favors received.

Mercury - Trouble from Lord Vishnu and HIS devotees, Maternal uncle/aunt, nephew, niece, friends, youngsters, media etc

Sun - Trouble from Government, Fatherly figure, excessive heat of body, sunstroke, eye disease cardiac disease, curse of Lord Shiva etc

Moon - Problems to or on account of Mom, Mother Goddess, troubles in mammary gland, eyesight, etc

Ketu - Severe back pain, angst of Lord Ganesha, sodalities, inviting the wrath of members of other religion etc

Mutual Aspect/Conjunction between 7L and Badha lord or If Badha lord aspects the ascendant lord or the ascendant, problems to current on account of "evil eye" (Very Correct in actual experience)

According to textbooks 27 varieties of spirits possess human beings.

Use of Kavadi prevalent in Prashna

Kannan:

Thanks, one more query. Do you use Kavadis? If not then how you are conducting Prashna. I am asking this because I heard that use of Kavadis require many pooja's/fast/devotion etc. before getting started. If a learner wants to try a Prashna how can he do that, without using Kavadis? Like in a situation where I want to do a Prashna for myself (assuming that I know some theories). In this case the Astrologer and current both are same and he cannot use Kavadi. Kindly reply.

Madhu Nair:

If it is a self-query, go for a Time chart or a horary based on KP, by selecting a number in random between 0 & 250. Always remember, in the query Moon should clearly reflect the mental status of the current and Ascendant the query itself. If it is not clearly reflected in the chart, query should be deemed to be frivolous.

Sreenadh:

I do use Kavadi while doing normal Prasna; or while participating in Tamboola Prasna, Ashtamangala Prasna etc. It is normally an usual tool with any Keralite astrologer. But Kavadi is not always a must for conducting Prasna. You can ask the current to –

- 1) Tell a number and cast Arudha find Arudha and think of chart thereupon.
- 2) Based on the first letter of the query you can find Arudha and think of chart there upon.
- 3) As told earlier you can use the “Sthityarudha”
- 4) You can use Lagna and cast Prasna based on that.

There are many more methods as well, well supported by the Kerala style, and astrology Prasna classics.

Sreekumar:

Thanks a lot for the info. Being in Kerala I have seen Kavadi is indispensable thing among Kerala astrologers. This even made me believe that Kavadi has some special powers like crystal that can make the astrologers mind for mood of Prashna.

As I can see, the uniqueness of Kerala is its Prashna. It stands out in every form and it is

very powerful. Prashna with Kavadi makes it unique. Moreover, the few astrologers that I have interacted has revealed that they keep Kavadi for Pooja in temples for 21 days etc , once a year etc , and that time they wont cast any Prasna or horoscope.

Sreenadh:

Any thing can become divine, if you treat it that way. Kavadi is divine for a Kerala astrologer since he is treating it that way. This is mainly due to 3 factors.

- 1) Calculations were/are done with Kavadi. In Kerala even today who do mathematical calculations using Kavadi faster than calculators at times.
- 2) It symbolizes the Guru-Sishya relation, the tradition. It is almost essential and useful in many instances like taking 'Arudha'.
- 3) The system of Prasna described in Prasnamarga (i.e. Ashtamangala Prasna) demands the use of Kavadi, since in Ashtamangala Prasna the 108 Kavadi (shells) are divided into three, and a lot of predictions are done (especially in temples) based on that. It is an elaborate system of prediction, and Prasnamarga well depicts that. So if one wants to conduct an Ashtamangala Prasna then, Kavadi becomes essential.
- 4) When you use something for long, when it is important to you, when your guru gives it to, divinity gets attached to it naturally.

Quote

Moreover, the few astrologers that I have interacted has revealed that they keep Kavadi for Pooja in temples for 21 days etc, once a year etc, and that time they wont cast any Prashna or horoscope

Unquote

Yes, we do.

[The thread ended there. The discussion was informative. All the 3 items such as - 1) Arudha concept 2) Use of Kavadi in Prasna and 3) Arudha Blocking - is clearly dealt with in the discussion and satisfactory answers given]

16. Why – Navamsa so Important?

[Vijayadas Pradeep, Madhu Nair, Sreenadh OG, Pandit Arjun, Dhanapal, Souvik Datta]

Vijayadas Pradeep:

Spouse is sometimes termed as PraanaSakhi (beloved companion of Prana).Also

Spouse is known as one half of Prana Siva and Sakti and Ardhanareeshwara -any connection?

Now Navamsa represent Nava Prana as per Dasadhyayi. Combining my own understanding with authentic words of Talakkulattu Bhattatiri (Dasadhyayi author), the relationship between Navamsa and Spouse can be linked. Thus studying the Navamsa sambandha (connection) of a Graha on relevant houses or Karaka planets, as mentioned in Classics seems to be correct and pretty clear than the contemporary understanding of Navamsa analysis.

Madhu Nair:

That is indeed an excellent explanation. Well done, Vijay, well done. I think this is one of the lost keys of unraveling the mystery of D-9, which in actual case studies, are found to be intrinsically connected with the spouse. You have given us a very valuable Tip.

Sreenadh:

As per Parasara, Navamsa represent Spouse. Why? Do we have any explanation based on Dharma-Artha-Kama-Moksha signs?

[Editor: This question was raised just as a pointer, since 7th house is Kama sign] As per Dwadasa Varga system -

R x 1 (Kshetra)= signifies Lagna related things.

R x 2 (Hora) = signifies 2nd House related things.

R x 3 (Drekkana)= signifies 3rd House related things.

R x 4 (Chaturdhamsa)= signifies 4th House related things.

R x 7 (Saptamsa) = signifies 7th House related things. (and Spouse)

R x

9 (Navamsa) = signifies 9th House related things.

R x

12 (Dwadasamsa) = signifies 12th House related things.

So as per this view, Saptamsa should represent Spouse etc, and Navamsa should represent Father etc. Hope this clarifies. I am eagerly waiting for more inputs and explanations.

Pandit Arjun:

Apart from what you have mentioned, which is correct, Navamsa is the only divinal chart reckoned by all astrologers invariably before attempting any prediction. It is widely believed that a planet's strength increases or decreases from lagna chart when compared to its strength in navamsa. For example, if the strength of a planet in lagna chart is zero and in navamsa it is five, the net strength would be 2.5 and similarly if the strength in lagna chart of a planet is 5 and in navamsa it is -5 the net strength would be zero. The above quantification is only for simple understanding and not application of mathematics or any rules as such.

Sreenadh:

Navamsa gets double importance than any other Varga (Amsa) and that is the reason for its importance. They are-

- 1) It is 1/9 th of a Sign. So it is importance as a 'Rasyamsa'.
- 2) It is 1/4 th of a star. (This forms the base of Sign and Nakshatra divisions). Thus due to the combined effect of the above two reasons, 'Navamsa' most important as 'Nakshatramsa'. So at the same time Navamsa is Rasyamsa (Division of Sign), and Nakshatramsa (Division of Star). To add to it -
- 3) The luck (or destiny) of a person is what we are trying to decipher using the whole horoscope. In the horoscope the 9th house indicates Luck (Bhagya). There for 9th house is specially important in any horoscope. As per Dwadasa Varga system, the Varga that indicates 9th house related matters is Navamsa ($R \times 9$). This also gives special importance to Navamsa.

It is due to the cumulative effect of all these that the saints gave special importance to Navamsa.

Dhanapal:

Thanks to all of you for sharing the vital knowledge and giving the beginners like us great in-depth into the ancient Indian astrology. I had some doubts in Navamsa and thought of posting them.

- 1) What is the importance of Navamsa lagna? Is it only used for to verify that horoscope is correct? (For e.g. Navamsa lagna in male rasi for males and vice versa makes it clear that the horoscope possibly correct).

2) In rasi, we give importance to the placements of the lagna lord, the fifth lord and the ninth lord. Same thing should be considered for 1, 5, 9 lords in Navamsa chart too?

3) Do we have to consider the drishti for all the planets? (Ex: For Jupiter 5, 7, 9 drishti is there in rasi chart. Same thing applicable in Navamsa chart too?)

4) Does Navamsa create yogas too? In rasi, we consider neecha-bhanga yoga, Guru-mangal yoga etc. Is the same thing applicable in Navamsa too or not?

5) The discussion of this thread is “Navamsa for spouse”. What exactly we have to look into the navamsa chart to see whether one really has blessed married life? Then what is the focus to be given on saptamsa chart (7th) different than navamsa?

6) Does retrograde to planets applicable in navamsa chart too?

7) What is the relationship does Jupiter have in Kanya (Virgo)? Is it a friendly sign or enemy sign? One of the astrologers I met argued that it is enemy sign even though some of the books I read consider it as friendly sign.

Please forgive me if they are too basic. I thought this is the correct forum to clear my doubts. I feel this will be useful to many other members here.

Madhu Nair:

I will try to answer to my best of my ability purely on the basis of experience rather than what is given in the Rule book (read Text book). In Kerala, especially, well known and highly respected genuine scholars in Astrology of the old generation like Paravoor Sreedharan Tantri, and the stalwarts of the modern era like Trikunna puzha Udayakumar etc are seen evaluating the D-9 in the following way, especially in prasna (Obviously they might be interpreting in the same manner in Horoscopes too I believe).

Consider Aries as the Ascendant. Suppose a planet is in 7* in Aries. Then, they say in Malayalam “Lagnathinthay munnil amshichirikunnu” That means, the planet begets an amsa in the 3rd from the Ascendant. I haven’t seen them attaching any special importance to Navamsa Lagna. Navamsa chart has no independent existence and should be read along with Rasi chart. However, they use to treat the depositor of a Rasi lord at par with the Bhava Lord as reckoned from the Ascendant. I will elaborate. Usually they say like this “Lagnathipano Lagnathipantay Amsakadhipano “ That means “either the Ascendant Lord or its Navamsa depositor”. Suppose Aries is the Ascendant and Mars is in Aries with a longitude of 4*, that means, the navamsa depositor of Mars

is Venus. Whilst discussing the Ascendant lord and its implication, they invariably take into account its navamsa depositor, i.e. Venus.

Now regarding the question of Aspects in Divisional Charts -

Let me tell you from experience that Aspects apply exclusively to Rasi and definitely not to Divisional charts. Unfortunately a commentator of BPHS (SC Mishra) in one of his articles says aspects are equally true in divisions. This is not borne out of experience. Anyone repeat anyone who interprets the divisional charts with aspects are just misguiding the gullible. A counter question should be posed to protagonist of aspects in Divisional charts "What about aspects in Hora chart" They will find their tongue tied.

Let me share my experience in Navamsa. I have seen planet in Fall in Navamsa or planet in Navamsa that forms 2/12 or 6/8 relationship with the major period in Navamsa adversely affecting married life. This scribe has got the good fortune to study hundreds of horoscopes of Gulf wives.(wives of poor workers hailing from Kerala toiling in Middle East and who are not in a position to take their wives with them) In many (not a Thumb rule) one could find the MD forming 2/12 relation with the sub period(s) operating. Regarding Yogas in Navamsa, there is a concept "Rasi thulya Navamsa" That is, Navamsa is equivalent to Rasi chart (Don't misunderstand,

D-9 has no independent existence and should always be read along with Rasi). If my memory is correct in the chart of Mohammed Ali, the famous boxing champion of yester years, you could find a yoga for parkinsonism in D-9. The point is D-9 often excels or modify the indications of Rasi chart though it cannot override it. Retrogression & Direction of planets applies only to Rasi chart and not to divisions. Virgo is the inimical sign of Jupiter. Hope this helps.

Sreenadh:

I am providing a chart here. Just for the sake of understanding how to super impose Rasi and Navamsa charts. Date:

January 17, 2004

Time: 6:30:00

Time Zone: 4:00:00 (East of GMT)

Place: 55 E 16' 00", 25 N 15' 00" Dubai,

United Arab Emirates Altitude: 0.00

meters

Lunar Yr-Mo: Subhanu - Pushya

Tithi: Krishna Dasami (Mo) (43.12% left)

Vedic Weekday: Friday (Ve)

Nakshatra: Visakha (Ju) (51.34% left)

Yoga: Soola (Ju) (13.88% left) Karana:

Vishti (Sa) (86.23% left)

Hora Lord: Moon (5 min sign: Sc) Mahakala

Hora: Saturn (5 min sign: Ar) Kaala Lord:

Rahu (Mahakala: Saturn)

Sunrise: 7:09:14 (January 16)

Sunset: 17:48:06 (January 16)

Janma Ghatis: 58.3652

Ayanamsa: 24-38-35.91

Sidereal Time: 13:54:32

It is the chart style that should be kept in mind, while discussion ANY VARGA. Here Navamsa chart is super imposed on rasi chart. [If we discuss Drekkana then Drekkana (Rx3) chart would be placed above Rasi chart instead of Navamsa] Keep this kind of picture clear in mind while we talk about Navamsa or any varga. There is no independent validation of Navamsa 'chart' or D-9. In Navamsa we are examining how Rx9 will affect the native. The points Madhu ji told makes points clear such as:

- Aspects (Drishti) apply exclusively to Rasi and definitely not to Divisional charts
- No independent validation of Navamsa chart is advised.
- Navamsa modifies the results of the Rasi chart.

I hope it helps.

Sauvik Datta:

I have a question on this.

Quote

"Divisional charts

* No independent validation of Navamsa chart is advised.

* Navamsa modifies the results of the Rasi chart.

Unquote

With the same Lagna in Rasi Chart, it is possible to have different Navamsa Lagnas. In this scenario, can't we use D-9 independently to rectify time of birth, keeping janma lagna fixed? Please do let me know your views.

Sreenadh:

You said:

Quote

With the same Lagna in Rasi Chart, it is possible to have different Navamsa Lagnas.

Unquote

Right. But, it is better to state that, "With the same Lagna in Rasi chart, it is possible that 'Lagna Navamsa' could be in different Rasis (Signs)". That depicts the truth in a better way. Otherwise confusion may result.

Quote

In this scenario, can't we use D-9 independently to rectify time of birth, keeping janma lagna fixed?

Unquote

But friend, the point is: "The saints never ever spoke even a word about D-Charts! They were invariably mentioning about the Navamsa (Rx9)". It is not even necessary to say 'Navamsa Varga'. since, 'Navamsa' means 1/9th of a sign, and to find its position for any longitude, we just need to multiply the longitude with 9. That is why I use the syntax Rx9, meaning (Rasi) longitude x 9, which is a general method for mixing the characteristics of 12 Rasis. Thus it applies to all the 12 Vargas. For example-

R x 1 = 1st Varga (Kshetra) R

x 2 = 2nd Varga (Hora)

R x 3 = 3rd Varga (Drekkana)

R x 4 = 4th Varga (Chaturdhamsa) R

x 5 = 5th Varga (Panchamamsa) R x

6 = 6th Varga (Shashtamsa)

R x 7 = 7th Varga (Saptamsa) R

x 8 = 8th Varga (Ashtamsa) R x

9 = 9th Varga (Navamsa)

R x 10 = 10th Varga (Dasamsa)

R x 11 = 11th Varga (Ekadasamsa) R

x 12 = 12th Varga (Dwadasamsa)

[where R = Rasi longitude]

There is only 12 Rasis and therefore only 12 Vargas in this 'Dwadasa Rasi system', which is a method for mixing the characteristics of signs.

The other system called 'Shad Vargadhipa system', invariably considers 'the lords of signs' and is different from this. The higher multiples are part of the 'Vargadhipa' concept, and NOT the Varga concept. It is the mixing-up of the two that caused a lot of confusion. Understand this point clearly.

Now, coming to 'Birth rectification using Vargas' (NOT Vargadhipas) the system is given in Saravali. It starts with the first Varga (R x 1) then proceeds with the use of Hora (Rx2), Drekkana (Rx3) etc. It is given in 'Nashta Jataka (casting of lost horoscope)' chapter of Saravali. The point to remember is that, in this method of Birth rectification, the character/nature of the native (which is the outcome of the mixing of signs) is given importance. "The saints were well familiar with the use of both these systems (i.e. Dwadasa Varga system and Shadvargadhipa system), and mentioned about them extensively in the texts". But it is the students, who confused them. Some Judases later corrupted them, by incorporating new concepts such as –

* D-charts [Phew..! Here the Amsa/Varga concept is converted to 'Charts' which the saints never thought of]

* Drishti in D-charts [The saints never told even a word about, considering Drishti in Amsas/Vargas!]

* Transit in D-charts [This is the worst absurd of than the above two! As somebody stated, which reduces the menstrual period to days, if we are applying the well told yogas to these absurd D-charts!]

Now, one more point for especially for you: -

* Considering Vargas (Rx1.....Rx12) is a method for 'Judging' lagna and the

possible lagna longitude, rather than ‘calculating’ the lagna longitude. Go through Saravali and it will become clear to you. Actually, there are 3 categories of methods for birth rectification –

- 1) Mathematical methods for calculating the lagna longitude.
- 2) Methods for verifying the exactness of the lagna selected.
- 3) Methods for judging the possible lagna longitude.

It is better to discuss the ‘birth rectification’ methods as a different thread.

Dhanapal:

Thanks a lot for the explanations provided in-depth. It cleared so many confusions I had. Another doubt - does planets position in the Navamsa based on Navamsa lagna is important? For example, Gemini is Navamsa lagna, Venus is in Virgo. What you will consider about the strength of Venus? Is it weak or has got some power since it is in Kendra/digbala. Also do we have to consider the planets position in the Navamsa based on rasi chart lagna?

Sreenadh:

Quote

Does planets position in the Navamsa based on Navamsa lagna is important?

Unquote

The answer is ‘NO’. It is the placement of Navamsa ‘relative to Lagna’ that is important and not the one relative to ‘lagna navamsa’. You have given the Navamsa lagna (better call it ‘lagna navamsa’), but didn’t mentioned which sign is Lagna. As per ancient system, the starting point for analysis should be the Lagna and not ‘Lagna navamsa’. Varaha hora says “Langa navamsapa tulya tanu syat”,

Meaning ‘the body (of the native) is similar to that indicated by lagna navamsa’ - it is one of the uses of lagna navamsa. Now you have stated that Venus is in virgo (In Rasi chart). That means Ve is in the sign of Me and is debilitated. Based on this minimum info you can get predictions related to –

- 1) Prediction given for the placement of Ve in Virgo.
- 2) Prediction given for a planet in debilitation.
- 3) If it is Ve-Me or Me-Ve dasa-antara then, predictions given for the Ve-Me combinations (since Ve is in the sign of Me) etc.

All the above you can get from standard texts. A combined consideration, of the above gives a holistic prediction for the placement of Ve for person. Varaha hora says, "Subho subharkshe ruchiram kubhotale", meaning the relation between a planet and a sign is like the relation between land and tree. Sign is the land and Planet is the tree. In the example you provided, Ve a good planet is in a bad land (sign), since Ve is its debilitation sign. That means the wife of the native, even though good would be from a bad (economical or otherwise) family. But here you can not emphasize this point, since Ve is natural signifier for wife. The 7th lord is also signifier for wife and so one needs to see that point as well before saying this to the native. See the predictions given for the above 3 in standard texts and you will see that many more things can be predicted on the bases of this.

Quote

Also do we have to consider the planets position in the Navamsa based on rasi chart lagna?

Unquote

Yes, you are right.

Dhanapal:

Thank you for the explanation Sreenadh ji.

[Editor: The thread ended there, providing some good insights about the Navamsa and its use]

17. Predictions and the Astrologer's responsibility

[Vijayadas Pradeep, Madhu Nair, Sreenadh OG, Pandit Arjun, Panditji, Vernalagnia]

[Editor: In AIA Yahoo Group Madhu ji predicted that VS Achutanandan will become the chief minister of Kerala and also about the death of Pramod Mahajan. Similarly Pandit Arjun ji predicted about Jayalalita which came true. The following is from the discussion that followed, congratulating these two individuals for their successful predictions. I am quoting this here neither to congratulate Madhu Nair and Pandit Arjun ji for their successful predictions, nor to provide the details of the predictions, but to shed light on the useful knowledge that got shared in the discussion that followed]

Vijayadas Pradeep:

Congrats to Madhu ji for prediction regarding VS. Today Asianet has reported, news

confirming this, though the official announcement will only come on Monday, after the State committee meeting.

Congrats to Pandit Arjun ji, for Jayalalitha related prediction. As you have rightly said some astrologers, on other lists, are belittling themselves, by giving predictions after exit polls.

Madhu Nair:

Many Thanks for your good wishes.

Pandit Arjun:

The best part of AIA Yahoo group is that Sreenadh ji is willing to share as much as he can from as much as he learnt freely to all willing seekers. In other groups, some element of sycophancy and blind belief of “because Mr. so and so said so” is visible. In this group constructive criticism and disagreement to views and open discussion in a free but respectable manner is observed which is very healthy for the progress of this group. The entire Pramod Mahajan issue (discussed in various Yahoo groups) brought disrepute to astrology so much so that CNN-IBN said this: “Mahajan left astrologers bewildered” Did any one predict that Mahajan would be SHOT AT before he was shot by his brother? NO! Once after the shooting took place, every one was betting only on whether he survives or not i.e. as simple as heads or tails 50:50. Hence all fame hungry astrologers jumped to say “I READ HIS CHART” “I KNOW OR I HAVE THE REAL CHART OF PRAMOD” etc. My humble submission to all of them is that when parliament of India and PTI which is the highest body is showing a different date of birth, how can they disbelieve the government. The drama further turned comic when someone said ‘AN ASTROLOGER WHO READ PRAMOD’S CHART GAVE ME THESE DETAILS’. So with each astrologer’s changing hands, the birth date (1948 or 1949) and the place (Hyderabad or Mahaboobnagar) kept changing and so are Lagnas. In future, before such public predictions are made, first a discussion shall take place to find out the authentic birth details.

Panditji:

It is not the first time this kind of thing has happened and won’t be the last. This is the reason astrology has very low credibility. There are very few who actually do predictions. Once the election is close they can read the opinion polls and give their

astro-lingo reading. Most of it is what Dasa is the native running or what planet is where in Rashi and ofcourse myriads of divisions projected as divisional charts. The conclusion is reached already by the poll casters.

Like in the presidential election, many well known astrologers predicted victory for the current president, very close to election time. If astrology is such a wonderful science, can we not predict change of residence? That was the point I was harping on in the US elections. If bush had lost the election, he would have moved back to Texas. Now why do we need all the authentic horoscopes of all the challengers? Can we not predict whether a person will change residence? If we can not, there is a serious lack of understanding of basic principles or the principles are not repeatable or both.

Vijayadas Pradeep:

Change of residence is a brilliant clue, and points towards application of common sense. Thanks a lot.

Vernalagnia:

I second that. Commonsense can only be disregarded at the astrologer's peril. If you look for possibilities of divorce in a chart, look first for signs of marriage.

Pandit Arjun:

Agreeing with your concluding remark, my understanding of "modern" astrology (with hundreds of formatting styles and dasas) or prediction purely based on a horoscope (which changes drastically with every Ayanamsa) is just like a pathology. A patient goes to a hospital and the doctor first asks him to do a CHECK-UP of various visible and invisible parameters and several blood, urine, x-ray, scan and other reports are generated. Based on these reports, the doctor gives an indication that too based on a fixed theory that if the count is above or below xxx, the patient is suffering from this or that. even though thousands of private medical colleges collect more than a million rupees as donation just for studying medicine and then these doctors are on the prowl to recover their million by earning crores, whenever a patient is operated, the doctor asks the patient to sign a declaration that if the operation fails and the patient dies, there is no fault of the doctor. Every day even in the best hospitals like Apollo, several people keep dying.

Whenever predictions fail, most of the modern astrologers take refuge in karmic theory that too of different karmas like acquired, earned and so on. If these astrologers attribute the suffering or happiness of a native to karmic theory, he or astrology has no role, for the karma theory works on its own laws of karma. In such cases, an astrologer shall admit while making the prediction itself that this is what the chart says based on the details furnished by the native and not "I PREDICT". When a pathological report comes, it is the report which says and not the pathologist. By trying to own responsibility, answerability, accountability and tall claim for getting name and fame, astrologers often use the words "I PREDICTED" or "I SAID SO".

It is high time astrologers stop making tall claims and stop taking credit for their predictions so that if their predictions fail even once, people brand him a failure and he spoils his own reputation with his own hands. Truly the golden saying come true "YOUR FUTURE IS IN YOUR OWN HANDS".

Sreenadh:

I really agree with your views - and appreciate the sincerity involved. Panditji said:

Quote

Can we not predict whether a person will change residence? If we can not, there is a serious lack of understanding of basic principles or the principles are not repeatable or both.

Unquote

I think he is hinting at need of 'objective verification' of the basic methods.

Sreenadh:

I don't know which of these messages to appreciate more! - I feel like reading them again and again.

Quote

Now why do we need all the authentic horoscopes of all the challengers? Can we not predict whether a person will change residence? If we can not, there is a serious lack of understanding of basic principles or the principles are not repeatable or both.

Unquote

Dear Panditji, I think it is the "serious lack of understanding of basic principles". If we are not sure about the basics how can we proceed further - that is why a serious look back

into the basics is a necessity. Only the restructuring of the whole of astrology, based on the views of the Rishis itself, is need of the moment, I think. May be only that can save astrology from its current crisis. It is in this direction we should work - I feel.

Quote

Agreeing with your concluding remark, my understanding of “modern” astrology (with hundreds of formatting styles and dasas) or prediction purely based on a horoscope (which changes drastically with every Ayanamsa) is just like a pathology. A patient goes to a hospital and the doctor first asks him to do a CHECK-UP of various visible and invisible parameters and several blood, urine, x-ray, scan and other reports are generated. Based on these reports, the doctor gives an indication that too based on a fixed theory that if the count is above or below xxx, the patient is suffering from this or that.

Unquote

Sounds beautiful! Making all those various Ayanamsas, D-charts, Dasas everything or thousands of imaginary inventions, appear correct and scientific! Though I love that argument style, I hope you are not supporting all those varied numerous systems which does not find support in astrological classics.

Quote

Even though thousands of private medical colleges collect more than a million rupees as donation just for studying medicine and then these doctors are on the prowl to recover their million by earning crores, whenever a patient is operated, the doctor asks the patient to sign a declaration that if the operation fails and the patient dies, there is no fault of the doctor. Everyday even in the best hospitals like Apollo, several people keep dying. Whenever predictions fail, most of the modern astrologers take refuge in karmic theory that too of different karmas like acquired, earned and so on.

Unquote

So it seems that, astrologers escape, “sign a declaration”, is the Karmic theory. It is a good mode of escape and is functioning very well.

Quote

If these astrologers attribute the suffering or happiness of a native to karmic theory, he

or astrology has no role, for the karma theory works on its own laws of karma.

Unquote

I do agree. But they won't let you run away with that argument, because Prasnamarga and Laghu Jataka support their argument. Haven't you heard the sloka, 'Poorva janma janitam puratana karmam dayvam iti samprachakshte' [The previous Karma is called luck. Or translate in other words, 'The Karma of the previous birth is called Bhagya (Destiny)]. Mihira in Laghu Jataka says -

"Yedupachitamanya janmani subhasubham tasya karmana panktim
Vyenjayati sastram etat tamasi dravyani deepaiva"

Meaning the, Horoscope shows the result of good and bad Karma done in previous birth, like a lamp that shows things in darkness. Dear Arjunji, what I wanted to say is that, the Karma theory that was incorporated to astrology around the 6th century had provided the supporters of Karma theory a lots and lots of slokas, to defend their arguments. They will say that astrology is itself is the one that shows the works/results of Karmic theory. They will say that even though astrology has no role in controlling the 'laws of karma', astrology can show as the effects of the working of that Karma. Eg: watch does not control time, but shows time. So your above argument is not the one, with out a loophole, though I would love to support it.

Quote

An astrologer shall admit while making the prediction itself that this is what the chart says based on the details furnished by the native and not "I PREDICT". When a pathological report comes, it is the report which says and not the pathologist.

Unquote

Yes, it is another good escape mechanism, but reflects truth as well. So I would like to be in this category. A descent escape!

Quote

By trying to own responsibility, answerability, accountability and tall claim for getting name and fame, astrologers often use the words "I PREDICTED" or "I SAID SO".

Unquote

Poor fellows! They can't help the urge of the ego.

Quote

It is high time astrologers stop making tall claims and stop taking credit for their predictions so that if their predictions fail even once, people brand him a failure and he spoils his own reputation with his own hands. Truly the golden saying come true “YOUR FUTURE IS IN YOUR OWN HANDS”.

Unquote

Yes. Better, dear astrologers your respect is in your own hands, and if you want to keep it “don’t take the responsibility”!

Dear Arjunji, I was just enjoying your mail, and was reading a line or two in between the lines. But yes, actually I agree with your arguments and usually never try to say that ‘I predicted’. All we can do is try to use the tools and methods provided by the gurus in the most efficient way, who knows what would be the outcome! The logical methods we follow make bring success to us at times, and at times failure! So it is better to put the blame on them, though actually almost 50% of the blame should go to us as well, who are trying to use them without enough verification. But it is also right that 100% verification is not possible, since at any condition it is impossible to predict future accurately and completely, due to actual intervention of chance.

[Editor: The thread ended. With some beautiful examples, the posts are worth reading and re-reading]

18. Kunda Method and Birth Time rectification

[Panditji, Sreenadh OG, Vinita]

Panditji:

I had heard of nav/navamsa technique long time ago, but do not recall exactly how it was done. This would be a great discussion and actually will open up a big Pandora box of general techniques of birth time rectifications. I think we should ask people who have a lot of experience in these techniques to share their findings. What about Kunda method, Nav-navamsa, etc?

Sreenadh:

Lagna Longitude X 81 = Nava Navamsa

Nava Navamsa is also known as Kunda. I used to refer to Lagna longitude or any rasi

longitude using the letter R. So I will prefer to write R. where R=Rasi longitude. (It is just the generalized form) i.e. Nava Navamsa = R x 81. It is also known as Kunda Multiplication method since, Ku=1 and nda=8 as per katapayadi notation (the system of using letters instead of numbers). $81 = 9 \times 9$, and that is why the word Nava Navamsa. Nava = 9.

The concept is that R x 81 should fall in birth star of the native or its trine stars. Then only the birth time can be considered correct, they (ancient astrological texts) say. JHora provides the Kunda longitude which is accurate. In the basics tab just look at the Kunda longitude and in which star it falls and correct the time slightly so that the Kunda longitude falls in the Birth star or its trine stars. It is that simple.

By the way, Kunda method and Nava navamsa are the same. By error JHora follows different calculations methods for the both, and the 'Nava Navamsa' given in JHora is different from Kunda and is an erroneous value. PVR uses some the round about way of expunging of multiples of 360 or the like for Nava navamsa, which he has already admitted that gives an erroneous value. But the Kunda given as per JHora is ok. It is one and the same as Nava Navamsa.

Panditji:

Thanks for this info. When you say Rasi longitude, you mean the lagna longitude, right? Birth Star means the Nakshatra in which Chandra is placed, correct? Just trying to make sure that the entire lingo is properly defined.

There was a note from Chadra Hari regarding this method,. Not sure exactly what his conclusions were. Have you done this on known charts to verify whether the method works unfailingly?

Sreenadh:

Quote

When you say Rasi longitude, you mean the lagna longitude, right?

Unquote

As far as Kunda verification is concerned - Yes. But Nava navamsa (Kunda) of other planetary longitudes or other longitudes are also mentioned/used in texts like Prasnamarga for other purposes. But that is not relevant here.

Quote

Birth Star means the Nakshatra in which Chandra is placed, correct?

Unquote

Yes. The relation between Body (Lagna) and Mind (Mo) is a must for birth to take place. That is why, it is said that the Nava navamsa (Kunda) should fall in the birth star or its trine stars.

Quote

Have you done this on known charts to verify whether the method works unfailingly?

Unquote

This is a method that gives the possible moments of birth, and the maximum correction that can be applied by this method is plus or minus 3 minutes only. It is a method supported by Skanda Hora, Brihat prajatyam, Varaha hora, Prasna Ratna and Prasnamarga. Chandra hari is speaking about some rhythm of time based on this. How we are going to be sure that, this is an unfailing method, or the like, when the correction applied is just 3 min max? It is a well supported method by authentic texts and is logically correct that is the only thing I can say. If there is an error of more than 6 min in birth time, this method is not going to help.

It is one of the 4 methods known as 'Varga chtushtaya methods'.

P.S. : PVR gives Kunda and Nava navamsa separately in JHora because, JHora gives Navamsa of 2 types - Parasara (general system; R x9) and Kalachakra navamsa (I don't know what it is). The nava navamsa is calculated differently for both. And that is why he made it a separate option from Kunda. When Parasara navamsa is selected, Kunda and Nava navamsa should be the same even if such a separation is made. But due to erroneous nava-navamsa calculation method followed, JHora is not giving this result. But its Kunda calculation is OK.

Vinita:

What a wonderful post! U have written –

Quote

The relation between Body (Lagna) and Mind (Mo) is a must for birth to take place. That is why, it is said that the Nava navamsa (Kunda) should fall in the birth star or its trine stars.

Unquote

My question is how much time does it take to be born? Is one born exact to the second, or a fraction of a second or is there a wider window for the Lagna (body) and Mind (Moon) to unite?

They say that death is not instantaneous - but may take some time (for the body to be disengaged from the mind...or for the mind to dissolve?)....so I suppose birth should also take some time to happen. So then how does one determine the birth time? Isn't there a range of time for birth too?

And then how does one determine this range of time (if it is a range of time and not a very precise second or a fraction of a second)? Is it when the umbilical chord is severed? Or when the baby's head first emerges, or when it breathes for the first time (cries?)? Now I am sure there would be difference of some seconds if not minutes for such things to happen. What do the ancient texts say about this?

The reason I am asking this is that with my very limited understanding i tried the exercise on the Kunda. Earlier I had rectified my birth time by 2 minutes and 15 seconds because this meant a change in the Navamsa lagna which matched the 7th house of my husband just like my 7th house matched with his (exact to the rasi and planets in the rasi). With the Kunda method the trine of the birth Nakshatra matches with the Kunda if I move the time backward by 15 seconds. This made me wonder whether birth takes a while or if it is exact to the second or the fraction of a second.

Sreenadh:

You always make me write long mails, by posting some simple, small but in-depth queries. You said:

Quote

My question is how much time does it take to be born? Is one born exact to the second, or a fraction of a second or is there a wider window for the Lagna (body) and Mind (Moon) to unite?

Unquote

Birth does not take place in a moment – you and I know. I don't think any explanation is necessary on that. But the horoscope is cast based on some exact moment (correct to seconds), that is supposed to reflect the rhythm of destiny – I think some explanation is

necessary on that. Let us start from the first question

Which is the correct Birth Time?

Quote

Is it when the umbilical chord is severed? Or when the baby's head first emerges, or when it breathes for the first time (cries)? Now I am sure there would be difference of some seconds if not minutes for such things to happen.

Unquote

Yes, you are right – and also right in judging what I can say – “What do the ancient texts say about this?” Of course I should agree that even the Rishis have different opinion on this – but luckily their basic opinion is not different. The Birth time is -

- 1) The time at which head, feet or hand comes out – this argument is supported by Saravali, Garga Jataka
- 2) The time at which placenta breaks (Gerbhodaka sruti) – supported by Brihat Sounaka hora, Saravali
- 3) The time at which umbilical cord is cut – supported by none.
- 4) The time of first breath - supported by none.
- 5) The time of first cry – supported by none.
- 6) Time of union of sperm with ovum (Aadhana) – supported by Saravali, Leghu Jatakam
- 7) The time at which forehead is seen – Saravali
- 8) The time of first touching the earth – Saravali

Note that Saravali itself supports 5 of these methods. There is a sloka in Saravali that explicitly states the same as well. Destiny is also predicted based on – Time of marriage, Time of first menses for girls etc. So what is the generalization? Let us give it as no.9

- 9) Based on any moment that very closely related to an individual, based on any moment that is very important in his life, the pattern of destiny can be predicted.

I think that last option clearly depicts the actual view of the Rishis. Now it is not possible to collect the exact moment of any of the above - so even in that period they had no other option but to resort to the mathematical methods for determining the exact moment that depicts destiny, once the approximate BT is got. Therefore the

mathematical methods given below get more importance than the above points. All of them just give the approximate birth time, since birth is a process that takes many minutes. Now the question to be answered is – does, Rishi horas support the use of such mathematical methods? Yes. Vasishta hora says –

Sastrokta margena sulegnakalam samaneyam

Meaning, the birth time (and the longitude of the ascendant) should be corrected following the ancient advice. Kasyapa hora says –

Sidhantoktena margena lagnakalam presadhayet

Meaning, the birth time (and the longitude of the ascendant) should be corrected following mathematical methods.

There fore we need to search for the mathematical methods that were in use to find the precious moment (exact to the seconds) that depicts the rhythm of destiny for that person. (Could it be there more than one such point for a single person? OK. I leave it for you to think). Such methods I got from ancient texts are –

- 1) Pancha Tatwa method – partially supported by Uttara kalamrita, Yajcha valkya smriti
- 2) Kunda method – supported by Sounaka hora, Brihal prajapatiya, Varaha hora
- 3) Navams Dwadasamsa – Brihat Prajapatiya
- 4) Varga chatushtaya method – Skanda hora, Brihat prajaptyam, Sounaka hora, Prasna ratna, Prasnamarga.
- 5) Birth time ghati-vighati - Uttara kalamrita.

I think these are the most important methods that are available.

- The first method has the advantage that it helps for BT rectification for even more than 10 min at times. But this method is not well supported by classics.
- The 2nd and 3rd are just part of the 4th method. So I reject them.
- The Varga chatushtaya method is well supported by Rishi horas and seems to have been in use for long. This is the most authentic method.
- The 5th method does not find any support in Rishi horas. So the conclusion is that,

- We need to know the approximate birth time. (take any)
- To correct it we can use the Varga chatushtaya method and Pancha tatwa

method.

This is the conclusion I got.

Birth lagna verification – Use Gk – says Prasna Ratna, Prasna sangraha, Jataka parijata, prasnasara, phaladeepika unanimously.

Quote

This made me wonder whether birth takes a while or if it is exact to the second or the fraction of a second.

Unquote

As per ancient definitions, birth takes a while, but the horoscope is created based on a mathematically corrected moment within that span, which is supposed to depict the destiny more accurately for that individual.

P.S: It is said that a ripple creates thousand ripples. Similar is a question – the result is thousands of questions. But yes, that is the right way of learning.

[Editor: This thread was much informative and gave new insights about the organization and approach of birth time rectification methods]

19. Male-Female verification using Natal chart

[Sreenadh OG, David Andrews, Panditji, Pandit Arjun]

[Editor: This write-up discusses the ‘astrological rules for male-female verification from natal horoscope’. Even though started in a big way the tread ended up nowhere, even though some bit of useful info got shared]

Sreenadh:

I have a suggestion - Why can't we (here in this group) try to evaluate whether a horoscope is of a male or female?

Let anybody provide the horoscope, without revealing whether it is of a male or female, and shall we try to verify whether it is of a male or female, yes ‘only based on the prime laws given here itself’. Because we will make it ‘NOT a test of the predictive power of the participants’, but ‘a test of those prime laws given for verification’. After verifying around 10 or 20 horoscopes, we will compare it with the actual. As Arjun ji said: please don't say, “I PREDICTED” or “I SAID SO”, but let us stop making tall claims and validate the tool. If we fail, we will understand that it is

the failure of the ‘prime rules selected for validation’ and ‘not ours’. Then later at some point of time we will select another set of rules and conduct similar experiments. [Editor: After this, some possible rules to determine, whether a horoscope is of a male or female is given]

The horoscope verified to determine whether it is of a male or female against the following 7 Basic rules. [They are the ‘only rules that would be considered’ and NO OTHER RULES SHOULD BE CONSIDERED in this exercise] The MAXIMUM points (marks) are given in brackets.

I] Male.

- 1) If Su and Ju are in Oja(Male) sign, then it is male. Male planets in male sign is the logic behind. [2 points]
- 2) If Lagna, Moon, Su, Ju are in Oja(Male) sign, then it is male. Placement of significators for body, mind, soul and luck is the logic behind. Same rule should be applied to Navamsa as well. [4+4=8 points]
- 3) If Su, Ju, Sa are in 1-3-5-7-9-11 then it is a male. Male planets in Oja (male) houses from Lagna is the logic behind. [3 points]

II] Female.

- 1) If Ve and Mo are in Ugma (Female) sign, then it is female. Female planets in female sign is the logic behind. [2 points]
- 2) If Lagna, Moon, Su, Ju are in Ugma(Female) sign, then it is female. Placement of significators for body, mind, soul and luck is the logic behind. Same rule should be applied to Navamsa as well. [4+4=8 points]
- 3) If Ve, Mo, Me are in 2-4-6-8-10-12 then it is a female. Female planets in Ugma (Female) houses from Lagna is the logic behind. [3 points]

Total 13 points are considered for Male and for Female. It is determined whether it is of a male or female based on the majority points. The astrologer (participant), has the liberty to assign 2 points considering the placement power (Exaltation, Own house, Vargottama etc of planets in favor or male or female). So the maximum point either male or female can get is: $13+2= 15$ points

I hope the rules are clear. Let me know, about your opinion about such an experiment. Also let us select a trustee (who will keep the actual data supplied, and reveal it at the end),

before proceeding.

PS: The rules I laid out are well supported by the classics. Even though Ma is said to be a male planet, since it indicates menses classics consider its placement to be indicative of female birth as well, that is why Ma is left out in all these considerations. Sa is said to indicate male impotent, and Me female impotent. But it is said in classics that the placement of Sa in 1-3-5-7-9-11 indicates male birth and Me in 2-4-6-8-10-12 female birth. I think it clarifies.

In every chart both male and female nature (male and female indications) are present. It is the majority points that determine whether a chart is of a male or female as per astrology.

[Editor: Rules that will ensure the objective nature of the exercise got listed below this. (I won't be quoting them here) But this branch of the thread seemed die-out there itself, since none dared to take up or participate in such an exercise! They were all afraid of their own reputation! Sreenadh tried to bring back this issue in to focus again, with the following message]

Sreenadh:

It seems that everybody brilliantly ignored the above message from me! 'Why, shall I know?' or should I say 'Why shall I know?' There were no mal-intentions, in that message - but only the curiosity for objective verification of rules. Determining whether the horoscope is of a male or female is one of the basic tests we can conduct in a systematic way. That was the only reason for presenting the suggestion for such an experiment. If anybody has the feeling that the rules put forward are not proper and good enough, together we will make amendments, and try to implement such an exercise, even at a later date. But if nobody is interested, please ignore this message, and we will continue with our normal discussions.

David Andrews:

I don't think anyone has deliberately ignored your message. I for one can sincerely attest to the fact of careful reading of every message you post as they contain gems of inestimable value. I have yet to read your lengthy message on the above subject. I will certainly be reading it as it is something anyone who aspires to learn Vedic astrology would love to know. Astrologers in Tamilnadu use certain Ghatis and Vighatis to differentiate between a male and female. Is that not followed by astrologers in Kerala? I am

writing to you to inform you that your efforts here in this list are not wasted. It is surely appreciated. Please carry on the good work.

Sreenadh:

Thanks for the encouragement and the thoughts shared. Almost no method in astrology is specific to Kerala or Tamilnadu or for that reason to any other region in India. We are here in search of different systems of ancient Indian astrology - that is all to it. Yes, some astrologers in Kerala follow that as well. I found more than 10 methods for correcting the BT and 5-6 for verifying BT and the like used by various astrologers which are supported by classics as well. As you may know, the ghati- vighati method for determining male-female from horoscope is supported by *Uttara Kalamrita*, a text originated in North India. Probably some of the Tamil astrologers are following it as per that text only.

Pandit Arjun:

Even while appreciating your principles of male planets in male signs and female planets in female signs from a birth chart for deciphering the gender, in my experience it is not foolproof even in correct birth charts. Here comes the role of *prasna* chart. Though I am not an expert in *prasna* chart, under the *prasna* principles, the result is amazingly precise in deciphering the native's gender.

Panditji:

What are these unfailing principles, could you elaborate with an example. Sreenadhji, In your earlier mail you referred to 1-3-5-7-9-11 for Saturn and 2-4-6-8-10-12 for Mercury. These are houses not signs I presume. It still is a very broad definition. So if Saturn is in Cancer now, so for Virgo lagna right now Saturn will be in 11th house. That is two hours approx. every day. Need some finer measures to have it as an unfailing technique

Sreenadh:

Sign and house are the same as per Mihira and all Rishi Horas. All systems that consider signs and houses as different areas (like *plesides* system etc) originated after Sripati only.

Quote

In your earlier mail you referred to 1-3-5-7-9-11 for Saturn and 2-4-6-8-10-12 for Mercury.

Unquote

When I say “1-3-5-7-9-11 for Shani”, I mean Odd (Oja) houses starting from Lagna. and when I say “2-4-6-8-10-12 for Mercury” I mean Even (Ugma) houses starting from Lagna. Please remember that sign and houses are the same - the only difference being that Signs are counted from Mesha (Aries) while Houses are counted from Lagna.

By the way, the word ‘Oja/Ugma’ has got two meanings-

- 1) Odd and Even signs starting from Aries (Mesha)
- 2) Odd and Even houses (=signs) starting from Lagna

Quote

What are these unfailing principles, could you elaborate with an example.

Unquote

Whether they are unfailing principles or not - I am not sure. We need to check - and that is why I suggested this experiment. Saturn in 11th is just one of the possibilities. In that experiment we are considering $15+15 = 30$ conditions to check whether it is a male or female and takes the decision only as per majority indications.

[Editor: The thread died-out there abruptly. May be everyone is in search of easy solutions or systems where single tablet will solve every problem! They were possibly in search of ‘unfailing principles’ which are easy to learn and use. But astrology is not simply a tool for wish fulfillment – and so there is no such magic wand present. Thus even though incomplete the discussion was much helpful in revealing many things – including the dedication and approach of knowledgeable individuals towards astrological research studies]

20. Chart Interpretation skills

[Pradeep, Sreenadh OG]

Pradeep:

Many of us have a fairly good grounding in the basic principles of astrology though most of it is not well digested. There is a lot of confusion while attempting to interpret the birth charts or Prasna - correlating all the divisional charts and judging them to arrive at a proper conclusion.

This is a skill many members would be grateful to acquire from the learned and experienced amongst us if charts are discussed systematically and logically with explanation why a particular judgment is arrived at.

We would also be happy if some good books and/or websites are suggested to us to augment our practical knowledge.

Sreenadh:

Quote

Many of us have.....

This is a skill many members would be grateful to acquire....

We would also be happy

Unquote

Boldly spell out your requests and suggestions sir! Don't put the wait on others. In a previous mail Pandit Arjunji termed it, "changing hands". Who are these we? Is there another team around? Be bold and put forward your requests and suggestions. If others are interested for sure they will respond. By the way, learning is an individual process, so normally statements about doubts will have a tone of individuality with them, but discussion is a group process. The relation between the two is that discussion, aids learning. Knowledge or no knowledge, learning or teaching, it is our group - sir, with equal rights to all to express their INDIVIDUAL opinion. So you can stand straight and ask.

Quote

Many of us have a fairly good grounding in the basic principles of astrology though most of it is not well digested.

Unquote

I won't say that I have a good grounding in the basic principles! But rather would like to say that I am still trying to grasp the essence of the basic principle and still a learner.

Quote

There is a lot of confusion while attempting to interpret the birth charts or Prasna - correlating all the divisional charts and judging them to arrive at a proper conclusion.

Unquote

Sir, the problem for me is that I am totally against Divisional charts, I don't know about others. There is a lot of confusion out there and that is why we are starting at the BASICS and trying to solve at least some. I am and many of us are still kinds and is just playing with the BASICS. Look at the query of Vijayadas pradeep! – He is still playing with the word Navamsa and trying to figure out how it is related to spouse. I don't know anything about it, and how am I going to say that "I have a good grounding in basic principles"!

Quote

This is a skill many members would be grateful to acquire from the learned and experienced amongst us

Unquote

There is no such among us – if some body says he is – then he is NOT! It is just discussion between friends.

Pradeep:

Just to get an idea of judging a horoscope I shall be grateful if the learned members just provide me the guidance about how to go about it from the following example.

"Mars is posited in Pisces lagna whose lord Jupiter is retrograde in cancer and aspects Mercury in 11th house and Venus in 9th house which is hemmed between malefics in 8th House (Sat) and 10th House (Sun and Rahu)"

How does one go about it step by step to arrive at conclusions? Please assume any dasa and bhukti - since my objective is just to get the feel of the art of interpreting a birth chart. Thank you.

Sreenadh:

Quote

Mars is posited in Pisces lagna whose lord Jupiter is retrograde in cancer and aspects Mercury in 11th house and Venus in 9th house which is hemmed between malefics in 8th House (Sat) and 10th House (Sun and Rahu).

Unquote

First answer these questions,

- 1) Mars is posited in Meena (Pi) what will you predict?

- 2) What will you predict if the Lagna lord is in 5th house?
- 3) What will you predict if Ju in Cn?
- 4) What will you predict if Lagna lord is in exaltation?
- 5) What will you predict if the 10th lord is in 5th?
- 6) What will you predict if the Karaka for 5th house (Ju) is in 5th ?
- 7) What will you predict if Me is in 11th house?
- 8) What will you predict if Me is in Cp?
- 9) What will you predict if the 8th lord is in 11th?
- 10) What will you predict if Me is aspected (Drishti) by Ju?
- 11) What will you predict if Ve is in 9th house?
- 12) What will you predict if Ve is in Sc?
- 13) What will you predict if the 3rd lord is in 9th?
- 14) What will you predict if the 8th lord in 9th?
- 15) What will you predict if Ve is aspected (Drishti) by Ju?
- 16) What will you predict if Ve is between 2 malefics?
- 17) What will you predict if Sa is in Li?
- 18) What will you predict if Sa is in 8th house?
- 19) What will you predict if the 12th lord is in 8th house?
- 20) What will you predict if the 11th lord is in 8th house?
- 21) What will you predict if Su is in 10th house?
- 22) What will you predict if Su is in Sg?
- 23) What will you predict if the 6th lord is in 10th?
- 24) What will you predict if Ra is in 10th house?
- 25) What will you predict if Ra is in Sg?
- 26) What will you predict if Su is with Ra?
- 27) What will you predict if a good planet is in Vakra (retrograde)?
- 28) What are the general predictions for Pi lagna or the nature of Pi lagna?
- 29) What will you predict if Su has Vasi Yoga?
- 30) What will you predict if Ju in exaltation and Sa in exaltation in mutual Kendra exchange/imparts significance (Paraspara Karakatwa)
- 31) What will you.....

The list seems to be too long? But I should ask some more questions-

32) Do you want us to analyze a whole horoscope?!

33) If genuinely for the purpose of learning how many parameters one is supposed to introduce?!

34) Do you know answer to all the above questions?

35) If so just tell us one answer for each – only that would make it a both sided conversation. So can you give at least a single line answer to each of those questions? Then I am ready to analyze this data in detail, otherwise not.

36) The whole life is told based on a horoscope – So what is that you really want to ask? Or is it a hit and run method, to make all the others worry.

It is not with any ill intention that I am posting this message - but to direct the genuinely interested individuals to the correct path. Even the questions, should follow some system, if it is intended for a learning process. But if it is discussion between people who already know the answers, then hinting at the idea that needs to be clarified and hinting at the direction of answer would be enough.

[Editor: The thread ended there abruptly – with know answer coming-up to the questions put forward. Even though no new astrological information came up – the importance of having an approach even in asking questions came into lime light with this thread]

21. Some Ramblings

[Vinita, Sreenadh OG]

Vinita:

Yesterday I went through the files section, basically your articles - to understand some to the things that we are talking of here. The 0 point in Chandrahari Ayanamsa, the BT rectification etc. My first thought was - Christ, what am I doing on a forum like this? This is meant for knowledgeable people - people who know astrology and Ganita (mathematics). Though you have been extremely encouraging and patient with at times inane questions from my side - the best thing for a person like me would be to remain shut.

The thought also crossed my mind that I could be suffering from indigestion - the rumblings that go on with undigested food in the stomach. But as a novice in this area

let me still give you some feedback, for whatever that is worth.

First let me thank u for clarifying that astrology is basically Kala Tantra, a study of time. What I like particularly is what u said about understanding the rhythm of time. It almost sounded like the Ayurvedic doctor putting the finger on the pulse. So when you can understand the pulse of time you can understand so many things. There can be different techniques for catching the pulse as there are different systems in astrology, but the essence remains the same.

Then you said that in order to understand time you study motions, motions of planets. That is even more interesting - Motions in relation to a stationary zodiac, motions of the planets, motions of the earth. The whole talk of the 0 point is a search of where the sidereal coincided with the tropical while the earth “wobbled” on its axis. (Why the lagna jumps 180 degrees at the poles may once again have something to do with the motion of the earth?)

But the most interesting thing perhaps is whether the study of the macro could be combined with the micro. (Again back to relativity and quantum mechanics?). I am really looking forward to your exposition of the Prasnamarga - the present moment, and how truth can be derived from there.

And finally, whether there is anything that can bend time to one's own wishes, by bending to the divine wish - where motions stop and time has no meaning?

Thank you, once again for putting so many delectable things on the plate. Though the appetite is always there to gobble up food what I should mind is the poor stomach, which is only a small pouch of extremely limited capacity.

Sreenadh:

It was beautiful - Thank you. You have collected many important points and presented them in a single mail.

Quote

First let me thank u for clarifying that astrology is basically Kala Tantra, a study of time.

Unquote

Yes, It is one of the most important points.

Quote

What I like particularly is what you said about understanding the rhythm of time. It almost sounded like the Ayurvedic doctor putting the finger on the pulse. So when you can understand the pulse of time you can understand so many things. There can be different techniques for catching the pulse as there are different systems in astrology, but the essence remains the same.

Unquote

You have put it beautifully. Yes, there can be different techniques for catching the pulse, as there are different systems in astrology. That is why Tropical and Sidereal predictive astrology existed even from time of Vedic period simultaneously, and gave true results. That is why if we take any point in the ecliptic and make a predictive system after proper study it can give good results for a short span (many 25-50 years) but not long. (Why ecliptic alone, even the path of moon could a reference for creating a temporary predictive system) That is why for giving exact results for long a fixed frame of reference, and a mathematical abstraction of the fluctuations, becomes important - and so the Sidereal Zodiac with Meshadi as Zero point. Yes, in all these situations the essence remains the same - study of the pulse of time.

Quote

Then you said that in order to understand time you study motions, motions of planets. That is even more interesting - Motions in relation to a stationary zodiac, motions of the planets, motions of the earth. The whole talk of the 0 point is a search of where the sidereal coincided with the tropical while the earth “wobbled” on its axis.

Unquote

Absolutely right - Motions should be judged against a fixed framework - like the coordinates plotted on a graph.

Quote

(Why the lagna jumps 180 degrees at the poles may once again have something to do with the motion of the earth?)

Unquote

Exactly right - and that is why that question is very important. Does it tell us that the

current calculation system given in JHora (for Lagna calculation for polar regions) is not in line with the fundamental concept of Rishis? If Lagna is supposed to give the “the relative angle of rotation of earth with reference to the Zero point with in 360 deg”, then how can it jump? It shouldn’t! What does that mean? Are we wrongly taking opposite point in such situations, because the fundamentals are still undigested? Can’t you see how even the big questions automatically gets answered when we are ready to stick to the fundamentals? I think the answer hides here – why lagna jumps and why it shouldn’t.

Please follow the Link provided by Vijayadas ji some days before - and see how the wrong consideration of house system as different from Rasis could lead to more erroneous concepts - such as non existence of some houses in horoscope etc. Please remember that in 360 deg all signs and all houses do exist. If it were a continuous 360 deg rotation of a single point, everything would be ok. If somebody is changing the reference points - it should be a wrong calculation, which is a violation of the fundamentals. Rishis defined Lagna as “The point of ecliptic that rises in the east”. So the question of vernamalga ji “What is this East after all?” That is the right question and he is pointing in the right direction..

Quote

But the most interesting thing perhaps is whether the study of the macro could be combined with the micro. (again back to relativity and quantum mechanics?).

Unquote

You spotted it rightly. This is the thread of thought that leads us towards the extreme concepts of science - let it be Relativity, Quantum mechanics, Storage mechanism of human memory, Biological clocks and circadian rhythm or the like. It is also the thread that leads us towards Philosophical concepts regarding the different thinking methods (Scientific and holistic), Subjective and Objective study methods, study of mind (which like a broken glass) that could only see things through classification and the like.

Quote

And finally, whether there is anything that can bend time to one’s own wishes, by bending to the divine wish - where motions stop and time has no meaning?

Unquote

Yes, as you rightly spotted - it is one of the extreme areas. Why meditation? What is it? Could there exist a space-time continuum within brain? Is there some unknown link between the inner and the outer world - inner having the power to modify the outer directly?! Where motions stop, and time has no meaning - Is that a scientific concept (as in relativity) or subjective experience (as in meditation)? Where does all this subjective and objective merge? Where does this scientific and holistic merge? Where do all these fragments merge into one - integrating everything! Where is that ONENESS? Are we going to study (!) it also through classification?! Yes, you are to the path of spirituality. Dear vinita ji, save this mail (this question and this answer) separately. This is something special of you.

No more answers for some time.....

Because I don't have any.....

But meditate on this for some time.....

You will see the light inside.....

Is that Siva or is that ONE.....?

Is that whirl or storm inside.....?

Is that rhythm or pulsing breath...?

Jyotish makes us mad or divine.....?

Mass destruction sure ensured....!

Beware that you have to build....!

Dare to say - you astro fools.....

But dare not say – you astro fools...!

Things can shine when light comes by....

Inner light of true sun shine.....

Hope and wait for Siva to rise.....

Destroy all for new buildings.....!

But all buildings are with out life.....

Only souls can view sunlight.....!!

Idols are fore mere worship.....

Inner divinity worth pursuit.....!

P.S. Life is not mechanical, so as true astrology. Astrological constructs are mechanical. So it is worthless with out a true astrologer. Astrology has two purposes they say – worldly and spiritual. Which one you choose? How many things you would destroy! Why you always want to deny things and stand away from the crowd!

22. Number of issues (Count of Children)

[Panditji, Pandit Arjun, Sreenadh OG]

Panditji:

I wanted start a new discussion. How can we judge from a kundali how many issues will be there. I have never gotten a good reading of this vexing issue. There are things like –

- Looking at influence on 5th house and 5th lord.
- Male planet influence = Male issues, etc. Has anyone done a comprehensive study of this?

P.S. It may be a moot point in this day and age when most middle class people have no more than two.

Pandit Arjun:

My understanding (open to correction or addition) is as follows:

1. All odd signs are male signs and all even signs are female signs. So the 5th house is first seen whether it has a male or female sign.
2. Sun, Mars, Jupiter are reckoned as male giving planets. Moon, Venus, Mercury and Saturn are reckoned as female giving planets.
3. Taurus, Leo, Virgo and Scorpio signs in 5th house are considered giving less and delayed children.
4. The number of children is obtained by finding out which planet is in 5th house. For example sun in 5H gives one son. Moon in 5H gives one daughter. Mars in 5H gives three sons. Mercury in 5H gives two daughters. Jupiter in 5H can give up to 5

sons. Venus in 5H can give up to 7 daughters. Saturn in 5H can give maximum number of 8 daughters. In rare cases, Saturn in 5H also gives son if the 5th lord is a male planet and is aspected by a male planet.

5. Rahu can cause miscarriages while Ketu can give premature (underdeveloped) babies.
6. To arrive at the total number of children the sign of 5H, number of planets in 5H, number of planets aspecting 5H and lastly number of planets in conjunction with 5th lord are reckoned.
7. First child is seen from 5H, second child from 7H, third child from 9H etc.
8. Some researchers have written books stating that 3rd house also denotes children and have given how many children each planet in 3rd house gives. But I don't know the logic behind this and hence not mentioning them.
9. D-7 or Saptamsa is also seen for calculating the number of children.
10. Lastly, in my experience all the above are to be seen in the mother's chart for it is the mother who gives children and not the father. This is based on various reasons. Also in bigamy and polygamy a man begets children from several wives and in those cases also each mother's chart is seen for the number of children and their gender.

Panditji:

Thanks. I am not too sure about # 7 and #9.

#7: 1st child from 5, second from 9 etc will put 4th from 11 and 1st from lagna. There is something not quite add up.

I do agree with 9th lord dasha for women or lagna lord dasha, As lagna lord is capable of giving results of any house and so too the 9th lord.

#9: I have no idea how one can use Saptamsa, except for looking for strengths of the said karaka or 5th lord in rashi in Saptamsa.

Thanks for your views.

Sreenadh:

There are many methods, but most of them does not seem to give the correct result, may be also due to the influence of will, because we can stop pregnancy at any time. But still I will try to state some of the popular methods that are in use.

Number of children

- 1) Count the navamsa of the 5th lord. Avoid the signs owned by malefic planets, and the signs in which malefics are placed. The remaining number will give the number of children.
- 2) The same method as told above taking the Ju instead of 5th lord.
- 3) The total number of benefic planets that aspects (Drishti) the 5th house + the total number of benefic planets that is placed in the 5th house can give the total number of children. But if the planet is in own house you need to multiply the number by two and if it is in exaltation you need to multiply the number by three. [This method is very difficult to apply properly, due to many special rules connected with]. But as arjun ji pointed out, the planets placed in 5th and aspecting 5th has much importance in determining the number of children.
- 4) The number of planets placed between 5th house (=sign) and 5th lord can indicate the number of children.

But in general, in total astrology, there does not seem to be any systematic and generally applied to calculate numbers, amounts, percentage etc, that gives correct results.

Male/Female determination

We have to depend on Male/Female classification of signs and planets.

Panditji:

When you say navamsa of 5th lord, meaning the number of signs traversed by 5th lord from the rashni position? i.e. If 5th lord is in cancer and in dhanu navamsa, it has traversed 6 placed.

When you say if the planet is in own sign multiply the number by 2, if in exaltation multiply by 3. Do you mean multiply the number contributed by itself by 2 or 3. That is any planet can at most give 3 issues if in 5th house or aspecting the 5th house. If an exalted natural malefic is in 5th house he does not contribute to the total, is this what you mean.

Sreenadh:

Quote

When you say navamsa of 5th lord, meaning the number of signs traversed by 5th lord from the rashni position? i.e. If 5th lord is in cancer and in Sagittarius navamsa, it has

traversed 6 placed.

Unquote

Yes. But well, I would clarify. Think that for Ta Lagna the 5th lord Me is in Aq, and the Me Navamsa is in Cp. Since Aq is a Sthira (fixed) sign Navamsa counting starts from 9th sign Li, which means that Me is in the 4th Navamsa. So the navamsa that should be considered are total 4 in number - Li, Sc, Sg and Cp. Out of this Sc and Cp are owned by malefics and should be discarded. The remaining are Li and Sg navamsas which indicates 2 male children.(We need to see Li and Sg, if any malefics are placed in those signs that also discarded)

I think this method is pretty simple and clear. This is the normal using style of this method. (If you want to use this method this much is the authentic portion. What is given below is part of some traditional advice. But there is some thing special as well. Which can make it complex. Normally it is discarded. It is given below.)

The problem with this method is - The ancients (don't know the exact ref) give a single rule for counting of Navamsa. Apart from the two ancient methods -

- 1) Normal number of Navamsa (If planet in 9th degree it is in 3rd Navamsa etc) - Well agreed and standard method
- 2) Always starting from Aries

They give the following possibilities also for counting -

They say - "Sweche va, swaketre va, swa skane va, swa neecha va", meaning this counting of Navamsa can be -

- 1) From its sign of exaltation
- 2) From its own sign
- 3) From the sign in which the planet is placed.
- 4) From its sign of debilitation.

If the standard method fails or seems to fail we are advised to follow this, as per the situation and intuition.

Quote

When you say if the planet is in own sign multiply the number by 2, if in exaltation multiply by 3. Do you mean multiply the number contributed by itself by 2 or 3. That is any planet can at most give 3 issues if in 5th house or aspecting the 5th house.

Unquote

Yes. An exalted planet aspecting 3 can give a maximum of 3 issues - it is the normal meaning. But the other meaning is also present there. In some situations, we may have to multiply the total number of children we calculated with 2 or 3, depending on own house placement or exaltation of planets.

Quote

If an exalted natural malefic is in 5th house he does not contribute to the total, is this what you mean.

Unquote

Yes. But this benefic malefic classification is a problem. Think of the situation when Su is in Leo (its own house) for Aries Lagna can we say that no children would be born? But the exalted Ma in 5th sign Cp for Virgo Lagna it is true. The exalted Ma in 5th sign Cp for Virgo Lagna will cause untimely death of child (since it is 8th lord as well), but it can give issues as well (Ma is consider karaka for son by some!). What would be your opinion about exalted Sa placed in 5th for Ge Lagna? That Sa neither will contribute to the total nor will cause death of child even though it is 8th lord. Thus it goes - Too many special rules.

Panditji:

Thanks. In your example of navamsa, you said 2 male children (Li and Sg) is it because Li and Sg are odd and hence male signs?

Secondly, for fixed sign the counting starts from 9th (Is it because of Badhaka sign for fixed rashis is 9th from it? What the logic behind this counting?)

What about counting for Char (movable) and dwiswabhav (mixed) rashis? Where does the counting begin?

Sreenadh:

Quote

In your example of navamsa, you said 2 male children (Li and Sg) is it because Li and Sg are odd and hence male signs?

Unquote

Yes.

Quote

Secondly, for fixed sign the counting starts from 9th (Is it because of Badhaka sign for fixed rashis is 9th from it? What is the logic behind this counting?)

Unquote

No - it is not connected to the Badhaka concept. Navamsa counting technique is a simplified version of Rx9 mathematics that is fundamental to Navamsa. I will explain. For Aries how many Navamsas are there - 9, right? For Aries Navamsa count starts from Aries and ends in Sg. So where should the counting of Navamsa for Taurus start? From the next sign Cp right? This Cp is the 9th from Taurus. That is just co-incidence. So for Taurus the counting starts from Cp and ends in Virgo, since only 9 amsas are there. The next sign is Ge. For Gemini from where the counting should start? The sign next to Virgo - right? So for Ge the counting starts from Libra. Now Libra is the 5th from Gemini that is just co-incidence. So the actual concept behind is: Navamsa is the 9th Parivritti (harmonic) of Rasi.

If anyone wants to find in which sign navamsa falls he can simply use the formula $R \times 9$ as well. For example, If Mo is in 7th degree of Aries, then, $7 \text{ deg} \times 9 = 63 \text{ deg}$. Every body knows that a sign is 30 deg and therefore 63 deg should fall in Gemini. Or in other words 7 deg Aries is the 3rd Navamsa and it, ranges from 6 deg 40 min to 10 deg 00 min in Aries, and is allotted to Gemini for navamsa rulership.

This kind of mixing of the characteristics of the signs is the fundamental concept behind astrology. That is why Parasara said about Hora -

“Parivritti dwayam tesham meshadou kremaso vadet”

Hora is the second harmonic of Rasi ($R \times 2$) And about Drekkana -

“Parivritti treyam tesham meshadou kremaso vadet”

Drekkana is the third harmonic of Rasi ($R \times 3$).

Yes, this kind of mixing of the characteristics of Rasis is the concept behind Dwadasa varga system. And Navamsa is the 9th Varga.

Panditji:

Thanks. Yes, Navamsa in each sign starts -

- Same sign for chara (movable)
- 9th from the sign in sthir (fixed) and
- 5th from the sign in dwiswabaha (mixed)

Is this kind of counting done anywhere where the use of the navamsas traversed is mentioned in the classics?

This technique like you said is not foolproof, and will not work if one had more than 7-8 kids. As number of navamsas traversed will be 12 max and then when one takes out malefic signs and malefic planets out of it, it would be tough to get more than a few kids. P.S. Lets do the same exercise for number of siblings.

Sreenadh:

Any amsa (division) should be a continuous counting from Aries. As you can see in the case of Navamsa it is clear.

Quote

Is this kind of counting done anywhere where the use of the navamsas traversed is mentioned in the classics?

Unquote

You mean the counting mentioning Chara-sthira-dwischabhava (movable-fixed-mixed) variation. I think there is probably a sloka in Prasnamarga. (Have to check). The counting is just a technique to get Navamsa position in an easy method and it is not necessary that Rishi Horas should mention them, even after stating that is 1/9th of a sign (Navamsa). We can see plenty of places where navamsa is used in Rishi Horas. I will give some examples in some other mail, quoting those slokas.

Quote

P.S. Lets do the same exercise for number of siblings.

Unquote

Not much difference - It is the same method used to find the number of children. One just needs to change the signifier, house etc - that is all.

Pandit Arjun:

The way you explain rules in simple and easily understandable way makes you an ideal teacher. If and when you decide to teach astrology, I would be your first student. Could you please advice - Is there any way to figure out the total number of children for a 'man' from one wife or two wives or how many children from each wife.

For example, one person has two wives. He begets three children from 1st wife and two children from the second wife. Does his chart suggest that he would be having a total of

five children along with the genders of the children? What if a person like Osama-Bin-Laden having a dozen wives and several dozens of children. Does that big figure fit in the formulae mentioned by you?

[Editor: The thread abruptly ended there – the question of Pandit Arjun ji never got answered. Actually as a knowledgeable individual he must be knowing that, there is no such short cuts available – especially when there is difference of opinion about from where the 2nd wife should be looked into – from 11th or 2nd. Also how to know a male has how many children from his each wife – except by looking at his wives horoscopes? I wonder]

[Editor: Then came a mail from Vinita ji, that was in no way related to the subject of discussion - i.e. 'Number of issues' - but was certainly informative]

Navamsa and Number 9

Vinita:

I went thru one of your earlier message regarding division of signs to arrive at navamsa. Certain things became very clear...but certain things I still have to understand, because I couldn't get the right navamsa for the planets when I tried with an example. (But that may have something to do with my understanding, not your teaching). While doing the basic exercise of the division of signs it was good to know

- "This kind of mixing of the characteristics of the signs is the fundamental concept behind astrology."

You and Chandra Hari ji have talked about a certain rhythm to time that is reflected in astrology. Astrology has something to do with mathematics, and numbers also, right? There is a wonderful rhythm to number 9, which goes something as follows:

9	99	189	279
18	108	198	288
27	117	207	297
36	126	216	306
45	135	225	315
54	144	234	324
63	153	243	333
72	162	252	342
81	171	261	351

90	180	270	360
----	-----	-----	-----

The numbers just follow a beautiful pattern in descending and ascending order. I am sure there is many more inter linkages here. For instance row 3rd, the diagonal from row 7 etc. etc. There must be a relevance to this in astrology. For instance I heard somebody said that the Drekkana and navamsa are the most important divisions. And of course number 9 is considered to be a magical number. Hope you will reveal some of these secrets to us by and by.

[Editor: Never came a reply to this mail from any one. May be one wanted to deviate from the subject of discussion, or may be they considered themselves as unsuitable candidates to discuss such nuances of mathematics]

23. Abhijit Nakshatra

[Kannan, Sreenadh OG, Madhu Nair]

Kannan:

Kindly tell me something on Abhijit Nakshatra and its significance. Also is there anything special in a horoscope if Lagna, Moon or any other planet falls in this Nakshatra. This question comes to my mind when I read the following from a software output - "Jupiter in this Nakshatra becomes more powerful even though according to the house division system it is in debilitation sign. With several other malefic association or aspects, Jupiter in this Nakshatra will nullify all the evil effects". Is this true and given in classics.

Sreenadh:

Abhijit Nakshatra WAS important when the Nakshatra division based on the path of moon was done in Vedic period. It is possible that in that period that kind of division (assigning moon path to 28 Nakshatras) was done, Abhijit was taken as the anchor point. Only when we take Abhijit Star as the starting point of such a division all Stars (Yoga Taras) falls within their respective stellar divisions (Nakshatras)/Areas assigned to them. In normal Nirayana predictive astrology Abhijit is not considered. If somebody gives prediction for Abhijit Nakshatra (for eg Masnagari), that means that it sprung out of their wrong understanding of the basics or because they base their predictions on

Sayana system. Abhijit Muhurta is considered in Muhurta, and might be relevant there - but not in Natal charts.

Madhu Nair:

The meaning of the word “Abhijit” is “Vijayi” or “victorious” The Abhijit Nakshatra extends from $6^{\circ} 40'$ to $10^{\circ} 53'20''$ of Sign Capricorn. That is the longitudinal length is $4^{\circ}13'20''$ (Or $253'20''$ of Arc). This small arc is divided into four equal parts. Thus we get a quarter of Abhijit Nakshatra as $63'20''$ of Arc. This has a specific use in Hoda Chakra or the diagram suggesting the first alphabet of the name to be given to the newly born child. Bala Bhadra’s “Hora Ratnam” discusses these things. Abhijit Nakshatra finds a place in Ashtottari Dasha. It is the only Dasha that involves Abhijit Nakshatra.

(Excerpts from the notes prepared by me, as requested by late Dr N E Muthuswamy, to be included in his forth-coming book in English “Mini Encyclopedia in Hindu Astrology”)

Regarding your query of any significance of Ascendant or Moon or Jupiter’s placement in Abhijit Nakshatra, to my knowledge there is no classical quotation favoring such a theory but in one chart with Gemini Ascending, Jupiter somewhere in 9° Capricorn made the native filthy rich. I don’t know whether it is due to its placement in Abhijit Nakshatra.

Sreenadh:

Quote

This has a specific use in Hoda Chakra or the diagram suggesting the first alphabet of the name to be given to the newly born child. Bala Bhadra’s “Hora Ratnam” discusses these things. Abhijit Nakshatra finds a place in Ashtottari Dasha. It is the only Dasha that involves Abhijit Nakshatra.

Unquote

Thanks for the knowledge shared. Much of that were really new to me. A curious fact comes to my mind when I saw the following statement.

Quote

“The meaning of the word “Abhijit” is “Vijayi” or “victorious”

Unquote

Epics speak much about “Vijaya” Muhurta - in that time it was name given to

Nakshatra Muhurta allotted to - “Vishakha”. So Abhijit is Victorious; Visakha is Victorious; it seems that these two Nakshatras has some special connection to Victory. But Abhijit lost the battle with other stars for lordship over ecliptic or moon path! Vijaya Muhurta (Visakha Nakshatra Muhurta) is selected even by Rama.

Kannan:

Thanks for answering my doubt.

[Editor: Even though the above discussion never became a detailed discussion about the origin and various applications of ‘Abhijit’ Nakshatra concept, the discussion was informative]

24. Navamsa and Navamsaka

[Vijayadas Pradeep, Madhu Nair, Sreenadh OG]

Vijayadas Pradeep:

In Kerala the age-old tradition (Parampara) uses the word “Amsaka” for the Navamsa of planets. They also say “Amshichirikkunna Rashi” - Literally meaning: the Rashi on to which a planet is having amsa. Thus Navamsa or Karakamsa qualifies the source (planet or lagna) while Navamsaka or Karakamsaka qualifies the destination (Rashi). Thus we can express navamsa in two grammatical forms.

- a) Navamsa of Jupiter is IN Mithuna Rashi (Gemini sign)
- b) Navamsaka Rashi OF Jupiter is Mithuna

Kindly note the grammatical difference.

Madhu Nair:

I fully agree with your views and this is exactly what is being followed by well-known Astrologers of Kerala.

Vijayadas Pradeep:

Thanks for sharing your valuable understanding as a confirmation to my views.

Sreenadh:

Me too support and substantiate your view and understanding. For example: If Sun is in 9 deg Aries, then -

Navamsa = 3rd Navamsa of Aries.

Navamsaka = Gemini (Since the navamsa of Sun falls in Gemini)

There is no need to say “Navamsaka Rashi”. The word Navamsaka itself indicate a Rasi. Go through the classical quotes, and you will understand this. As you said:

1) Navamsa of Jupiter is IN Mithuna Rashi. (Gemini sign)

Therefore Ju has Gemini Navamsaka. That is the navamsa OF some sign falls IN Gemini.

2) Navamsaka Rashi OF Jupiter is Mithuna

Yap. But there is no need of the word Rashi. “Navamsaka OF Ju is Mithuna” - that is enough. Since the planets do not have navamsa but only signs, I would better appreciate if you use the terminology - “Navamsaka FOR Ju is Mithuna”

To conclude and clarify - Think that Su is in 9 deg Aries. Then -

1) Su is IN 3rd navamsa OF Aries.

2) Navamsaka OF Aries 3rd navamsa IS Gemini.

3) Navamsaka FOR Su IS Gemini

Vijayadas Pradeep:

As usual, you are sharing lots of info. When we have support of Pramana (authentic quote provided by the tradition), we are in the right track. Thanks a lot for correcting the grammar. Hope to learn more.

Sreenadh:

I would like to add - Navamsa =

1/9 th of a sign.

Navamsaka = The sign to which that 1/9 th part is assigned to.

Vijayadas Pradeep:

This meaning is taking us further close. Our understandings are going in the right direction.

25. Retro Lagna

[Vernalagnia, Sreenadh OG, Vijayadas Pradeep, Bharat, Vinita Kumar, RK Dash, Sreeram Srinivas]

Vernalagnia:

You'll probably remember my mentioning that I'd broached the retro lagna topic, somewhat unwittingly, in another forum. Expectedly, the air there has descended to the

personal. When I chucked astrology itself more than a year ago, it had as much to do with the people in it as much as my apathy towards it. Anyway, you come as a whiff of welcome fresh air and I'll potter around in your Group,

....., just cast a chart for a native born, say, today the 12th of May 2006 in that same place Murmansk at about 1.40 am. I'm attaching the said file, presuming you're using Jagannatha Hora too, like I do. If you keep increasing the birth time, you'll actually find the lagna moving backwards, which is all purely astronomical and correct too...

Keep the good work going, buddy.

Yours respectfully,

++

Birth Data

Ritro_Lagna

Natal Chart

Date: May 12, 2006

Time: 1:40:00 am

Time Zone: 3:00:00 (East of GMT)

Place: 32 E 26' 00", 69 N 23' 00"

Murmansk-150, Russia

Altitude: 5.00 meters

Lunar Yr-Mo: Vyaya - Vaisakha

Tithi: Sukla Chaturdasi (Ve) (31.35% left)

Vedic Weekday: Friday (Ve)

Nakshatra: Swaati (Ra) (64.58% left)

Yoga: Vyatipata (Ra) (60.95% left)

Karana: Vanija (Ve) (62.70% left) Hora

Lord: Moon (5 min sign: Sg)

Mahakala Hora: Mercury (5 min sign: Pi)

Kaala Lord: Saturn (Mahakala: Mercury)

Sunrise: 5:42:24 am (May 9)

Sunset: 1:42:24 am (June 7)

Janma Ghatis: 169.9002

Ayanamsa: 23-56-44.17

Sidereal Time: 16:08:01

- File

in Jhd format given below

5

12

2006

1.400000

-3.000000

-32.260000

69.230000

5.000000

-3.000000

-3.000000

0

186

Murmansk-150

Russia

1

Sreenadh:

Now you need to teach me!! I was awe stuck when I saw that between 5.30 and 5.31 the lagna is jumping the whole 180 deg in a flash!! I hope it is not the problem with JHora since you mentioned that “which is all purely astronomical and correct too...”. But how and why it is happening, could you explain the astronomical reasons to me? If the software is right, what is the astronomical reason? Please educate.

Vijayadas Pradeep:

Very interesting! I have found a very interesting explanation with illustrations, for Polar region charts. It clearly sows how signs are jumping - MC, Ascendant conjunction etc.

<http://hem.bredband.net/ivawil/program/polar/polarchart8.htm>

You can start from page number 1.

Vernalagnia:

Do you recall that post on East?

..... your response, led to a study trip on the lagna. I chose three locations for the observations – Kampala in Uganda, Ushuaia in Chile and Inuvik in Canada. Kampala is chosen because it's on the equator, and Inuvik and Ushuaia are the the northernmost and southernmost pockets of civilization that I've heard of.

I picked the two solstices for study June 21st and the popular marriage date of December 21st. Let's just run through the times of the lagnas in the various houses, on these two dates, for each of the three locations chosen.

Kampala:

a. June 21st

Sunrise - 06:50, with Sun in Gemini

Sign Time Duration

Gemini 06:26 to 08.35 2:09

Cancer 08:35 to 10:35 2:00

Leo 10:35 to 12:28 1:53

Virgo 12:28 to 14:18 1:50

Libra 14:18 to 16:15 1:57

Scorpio 16:15 to 18:22 2:07

Sagittarius 18:22 to 20.31 2:09

Capricorn 20.31 to 22:33 2:02

Aquarius 22:33 to 00:25 1:52 (22nd June)

Pisces 00:25 to 02:16 1:51

Aries 02:16 to 04:14 1:58

Taurus 04:14 to 06:21 2:07

b. December 21st:

Sunrise - 06:45, with Sun in Sagittarius

Sign Time Duration

Sagittarius 06:22 to 08:31 2:09

Capricorn 08:31 to 10:33 2:02

Aquarius 10:33 to 12:26 1:53

Pisces 12:26 to 14:17 1:51

Aries 14:17 to 16:14 1:57

Taurus 16:14 to 18:21 2:07

Gemini 18:21 to 20:30 2:09

Cancer 20:30 to 22:32 2:02

Leo 22:32 to 00:24 1:52 (22nd December)

Virgo 00:24 to 02:14 1:50

Libra 02:14 to 04:11 1:57

Scorpio 04:11 to 06:18 2:07

Ushuaia:

a. June 21st

Sunrise - 10:05, with Sun in Gemini

Sign Time Duration

Gemini 09:37 to 11:30 1:53

Cancer 11:30 to 12:39 1:09

Leo 12:39 to 13:27 0:48

Virgo 13:27 to 14:12 0:45

Libra 14:12 to 15:10 0:58

Scorpio 15:10 to 16:43 1:33

Sagittarius 16:43 to 19:07 2:24

Capricorn 19:07 to 22:02 2:55

Aquarius 22:02 to 00:59 2:57 (22nd June)

Pisces 00:59 to 03:55 2:56

Aries 03:55 to 06:52 2:57

Taurus 06:52 to 09:33 2:41

b. December 21st:

Sunrise - 12:05, with Sun in Sagittarius

Sign Time Duration

Sagittarius 04:43 to 07:08 2:25

Capricorn 07:08 to 10:02 2:54

Aquarius 10:02 to 12:59 2:57

Pisces 12:59 to 15:55 2:56

Aries 15:55 to 18:52 2:57

Taurus 18:52 to 21:33 2:41

Gemini 21:33 to 23:27 1:54

Cancer 23:27 to 00:36 1:09 (22nd December)

Leo 00:36 to 01:24 0:48

Virgo 01:24 to 02:09 0:45

Libra 02:09 to 03:06 0:57

Scorpio 03:06 to 04:39 1:33

Inuvik:

a. June 21st

Sunrise - 02:45, with Sun in Gemini

Sign Time Duration

Gemini 04:30 to 05:20 0:50

Cancer 05:20 to 10:10 3:50

Leo 10:10 to 14:07 3:57

Virgo 14:07 to 17:59 3:52

Libra 17:59 to 22:14 4:15

Scorpio 22:14 to 01:17 2:57 (22nd June) (the lagna progresses only until 14 Sc)

Taurus 01:17 to 02.23 1:06 (the lagna retrogrades from 14 Ta)

Aries 02:23 to 02:43 0:20 (retrogrades the 30 degrees) Pisces

02:43 to 02:53 0:10 (retrogrades the 30 degrees) Aquarius

02:53 to 03:05 0:12 (retrogrades the 30 degrees) Capricorn

03:05 to 03:52 0:47 (retrogrades the 30 degrees)

Sagittarius 03:52 to 04:25 0:33 (retrogrades till 28 Sg, virtually stationary)

b. December 21st:

Sunrise - 12:05, with Sun in Sagittarius

Sign Time Duration

Gemini 15:30 to 16:21 0:51 (20th December) (from 28 Gemini, virtually stationary)

Cancer 16:21 to 21:10 4:49

Leo 21:10 to 01:08 3:58 (21st December)

Virgo 01:08 to 05:00 3:52

Libra 05:00 to 09:14 4:14

Scorpio 09:14 to 12:18 3:04 (the lagna progresses only until 14 Scorpio)

Taurus 12:18 to 13.23 1:05 (the lagna retrogrades from 14 Taurus)

Aries 13:23 to 13:44 0:21 (retrogrades the 30 degrees) Pisces

13:44 to 13:54 0:10 (retrogrades the 30 degrees) Aquarius

13:54 to 14:07 0:13 (retrogrades the 30 degrees) Capricorn

14:07 to 14:53 0:46 (retrogrades the 30 degrees)

Sagittarius 14:53 to 15:26 0:33 (retrogrades till 28 Sagittarius, virtually stationary)

That the problem is accentuated towards the northern hemisphere is clear and easy to see. The southern hemisphere is generally hotter in summers because it is about 6% closer to the Sun; hence more prone to stuff like melanoma and ozone layer ruptures. The retrogression of the lagna in Inuvik was what I was referring to. I've magnified what I was trying to say by selecting for observation the winter solstice, because that solstice will be occurring in the southern hemisphere and the northern portion at the head of the sphere will have the ecliptic nearly matching the horizon. Now you know why the lagna does a three-zodiac retrograde run in about fifty minutes shortly after the jump from southern Scorpio to northern Taurus, almost like in bheeta avastha (afraid state). One other small feature you'll infer is that about 30 degrees of the zodiac- the latter halves of Scorpio and Taurus, and nearly the whole of Gemini and Sagittarius can never be the lagna.

This discontinuity of the lagna at a certain moment can only occur in Polar Regions that are deeply tilted. Initially, the ecliptic is in the east. In the course of the day, it will move southwards along the horizon, until it is eventually situated in the south. At the very next moment, it will then "jump" to the north. If you consider the ecliptic as a 16-

degree strip, you'll probably agree that at any point of time, there will be one part of the ecliptic rising, with a diametrically opposite part of the ecliptic setting. There will be a turning point when the rising part begins to set, and the setting part begins to rise (this will be the intersection points of the central meridian with the horizontal horizon). These two properties cause the discontinuity: the lagna can "jump" to the opposite part of the sky, instantaneously, as indeed you can see in the table for Inuvik :)

If you concur that at any moment, there are two intersection points of the ecliptic with the horizon, you'll see where my Q of the other day, of what exactly East was, came from. East could be the distance between the vernal equinox and intersection of the ecliptic with the horizon, but then that'll throw up a whole can of worms on what we should consider the lagna.

The lagna in Inuvik has very varied durations in the various rasis. A larger figure I think indicates that more of the ecliptic is above the horizon. If the figure increases with time, my surmise is that more of the ecliptic goes above the horizon. This means that the intersection point of the ecliptic is being considered is rising.

Likewise, if the figure decreases, more of the ecliptic goes below the horizon, and the point is setting. Mathematically, there will be a point when the rising and setting portions coincide equally, before rising turns into setting. If I'm not mistaken, this should occur at the point where the ecliptic, the horizon and the central meridian intersect. If this intersection point in the south begins to set, the mirror point in the north should start to rise. Ultimately, this would mean that the lagna has "jumped" from the south to the north; hence, the discontinuity of lagna, or so I think

Sorry that this turned out to be more discursive than planned.

.....

Vinita Kumar:

Wow!

Sometime back on Souvik's forum this question was raised, i.e., what would happen if birth took place on the north pole? How would one determine the lagna?

This was in the context of rotation of the earth, why lagna is determined as the sign rising on the eastern horizon, etc.

The speed of rotation of the earth is obviously maximum at the equator - but is it stationary at the poles?

And then 21st June and 21st January has special significance because the sun never sets and the sun never rises...on the eastern horizon.

The answers that I was given for this were as follows:

1. East is a mathematical point - it does not have anything to do with sun or a sign rising in the east.

2. Births do not take place at the poles - it would be very difficult to caste horoscope of such persons!!!

Vernalagnia:

Quote:

Sometime back on Souvik's forum this question was raised,

Unquote

The first time that this was brought up in an astro Group was in mine, in 2004, but that's unrelated to the subject at hand.

Quote

What would happen if birth took place on the North Pole? How would one determine the lagna?

Unquote

Not many have thought of this situation simply because there aren't many out there beyond 64N.

(http://flatrock.org.nz/topics/money_politics_law/world_population_distribution.htm).

And the ones that are, aren't much fascinated by astro?

But I want you to get even more out of the box. What if one of those Russian cosmonauts who hang around for months in orbiting space stations did something silly and went on to deliver a child there? I wouldn't want to draw up that horoscope. :)

Quote

This was in the context of rotation of the earth, why lagna is determined as the sign rising on the eastern horizon, etc.

Unquote

If at all... the ecliptic is but a 22-degree band although it can be argued that the limits of

the zodiac can be extended infinitely. I don't know whether that line would or wouldn't be tenuous since no planet can ever figure in portions beyond the 22-degree band.

Quote

The speed of rotation of the earth is obviously maximum at the equator - but is it stationary at the poles?

Unquote

It is. It has to be. The concept of a sphere and our life on the surface of such sphere is often lost on us living in Mumbai or Kochi.

If you walked five steps south from the North Pole, turned west and did the same and then turned north for another five steps, you'll be back at the North Pole. Do that where you are and you'll end up at your neighbor's place!

Quote

And then 21st June and 21st January has special significance because the sun never sets and the sun never rises...on the eastern horizon.

Unquote

Yep, 21st June is the longest day, which is why Dec 21st is such a popular wedding date ;)

Quote

The answers that I was given for this were as follows:

2. Births do not take place at the poles - it would be very difficult to caste horoscope of such persons!

Unquote

Say that in seriousness and astrology's credibility would be massively eroded. Reminds me of a career that I had in my youth as a sport referee, when I couldn't stop thinking of all possible situations, driving my seniors up the wall. Result? I got two laws of the game changed.

Understanding improbable situations pushes the envelop of understanding itself.

Bharat:

Namaskaar Sri Vinita

Even on the North Pole due to the slight tilt of the Axis of the Earth, two signs will rise

in the whole day. They will be totally opposite to each other. Try this small exercise. Use this data:

June 21, 2006, O West, 90 N Time: 6

hrs 2 minutes 47 seconds

Then change the time to 6 hours 2 minutes 48 seconds. Enjoy the difference! Sri Verna

On earth, we can still think of a horoscope. But when we go out in space, what should we do. What I would probably do is,

1. Take the orbit of the spacecraft and measure its altitude or distance from the orbit of Earth.
2. Take the perspective view based on the distance of the orbit of the spacecraft vis-a- vis the diameter of the Earth and position of the Sun.
3. If the spacecraft is not over the Arctic region and the distance of the orbit is not greater than the diameter of Earth, then it would not be difficult to draw the horoscope. However, if it is flying over the Arctic Circle the Earth will not cast much of a shadow and cause retrogression of the Lagna.

I do not know if Jhora can do this properly, if we increase the Altitude to let's say 700,000 KMs.

It'll be an interesting exercise. Now, what if a person is born on Mars? If that happens, I guess new rules will have to be formulated for Earth as a graha (planet as considered in astrology).

Vernalagna:

The astro bug came near me first sometime in 2002. The second or the third post of mine then was on how to interpret gochara results if I lived on the Moon. There was understandably only silence in response, of course. Your conjecture is getting closer to what I want an answer to, and understanding of.

Vinita Kumar:

Though stations in outer space and habitation / co-habitation there looks to be a distinct possibility in today's world, did the ancient astrologers not foresee this? Doesn't astrology then apply only to those areas on earth, which are currently populated? So it may not have universal application to the future race of human

beings?!

Vernalagnia:

Quote

Though stations in outer space and habitation / co-habitation there looks to be a distinct possibility in today's world

Unquote

Not a chance. Space was always a vanity project of the superpowers for a long while and a few others hopped in at varying points of time.

Even assuming that the problems of the incredible hostile environment of space can be reduced to manageable levels – e.g. the lethal radiation once one moves away from the earth - a great question arises: where are we going to go? To the moon, yes; To Mars, probably. But then what? No other planet in the solar system apart possibly for Pluto would allow us to land. Mercury and Venus would destroy us with their great heat, the gas giants Saturn, Jupiter, Uranus and Neptune with their gravity not long after we entered their atmospheres. So, we are left with the moon and Mars, plus Pluto and some of the moons of gas giants. None of those will be habitable other than in enclosed space stations. Then there is the question of distance. Even to travel to Pluto would take many years with present technology. But even if we could greatly improve on that, where would it leave us?

Suppose we could travel at 90% of the speed of light, it would still take us around six years to travel to the nearest star. Assuming we could do that, what would we be likely to find? Planets unfit for human beings - to take just one parameter gravity. It is very improbable that a planet the size of earth would be found that was suitable for colonization or politics Human beings are designed for earth and not elsewhere.

Space is actually dead end except for those who believe that exploration is an end in itself, a representation of Man's psyche, and thus not really worthwhile at all. Did the ancient astrologers not foresee this? They did. And wrote astro for the earth.

Quote

Doesn't astrology then apply only to those areas on earth, which are currently populated?

Unquote

Hmmmm, delineating within a planet itself is way dicey for a science.

Quote

So it may not have universal application to the future race of human beings?!

Unquote

Is this one of those days or are you really serious?

Vinita Kumar:

Quote

Is this one of those days or are you really serious?

Unquote

I am never serious about such things :)

BTW, space stations exist even now in outer space inhabited not just by the Americans and the Russians; the team has become more cosmopolitan now. They spend months out there in space. One need not necessarily settle on a planet. According to one theory we are descendants of beings from outer space.

The ancient myths, chariots descending from the sky, were nothing but space ships. Is it the theory of evolution versus intermingling of the gods with the lesser mortals of the earth?

Umpteen examples - in Greek, Roman, Hindu mythology. e.g. in reverse: how did Kunti beget her children?

Sreenadh:

Be slow and study in approaching this retro lagna question. I have a feeling that it has some fruitful results to give. Many groups might have discussed this issue - but remember 'we are different', and a 'true study group'. Inquisitiveness is its foundation - and true quest never goes un-rewarded (by its own destiny). So be patient, relax, approach questions one by one - and try to make it a fruitful exercise.

Chandrahari:

Dear Sreenadh and Pradeep,

Relevant details and formula are given below. This can be a case of the routine method of fixing the Lagna failing. But still there must be some way out to fix the Lagna. May be quite easy too. Think over and try...

Sky at Higher Latitudes

1. There are no directions at the North Pole as East cannot be fixed. Day is decided by the declination of Sun (North or +) and it appears above horizon, circles the sky and then disappears at the same point. So East = West.
2. At the poles altitude of the sun never exceeds the maximum declination of Sun or the obliquity of the Earth's axis = 23.45 degrees now. With 0 declination at Vishu, Sun just touches the horizon and then it spirals round the sky as the altitude goes on increasing to reach maximum height at 23.45 on summer solstice.
3. For all the places in the Polar circle with latitude above $660-33'$ degrees – the expressions used in astrological software may fail – this is the maximum latitude at which the trigonometry works and it is because of the obliquity of the Earth's axis. See that $90 - 23.45$ (obliquity) = 66.55. As the Earth's axis is tilted in space colatitude (90-latitude) = Obliquity.
4. For Lagna see the _expression given in Rasichakram– if you compute Lagna for say 66.55, for Sun at 23.45 degrees and with obliquity as 23.45, u will get Sayana Lagna =89.990. Now if you increase the latitude the Lagna will depend upon the variation of the Tan function and as you increase Latitude to 67, 70, 75, 85, 89.9999 the Lagna will become 89.99999999999999. It can never give 90 as $\tan = \sin/\cos$ and so at 90 $\cos 90 = 0$ and so $\tan = \text{indeterminate}$. Aryabhata has called the situation as “Asanna_90” means “approaching” 90 = 89.999999999.
5. After 90 the Tan function is –ve in the 2nd and 4th quadrant so 92 and 272 are the same in terms of function values. So the software has to avoid bugs possible in choosing the quadrants. Bugs can arise due to various reasons. Aries to Kanya, tropical when Sun is north of the Equator, it will be spiraling in the horizon to reach 23.45 altitude at Sayana 90 and then in next three months the altitude goes down to zero.
6. Apart from what is said above the rising of signs in the polar circle can be looked at directly in terms of the declination. Ecliptic – sun's path, has declinations like (-)23.45 degrees at Sayana Makara = Nirayana Dhanu 5-6 degrees. So from Vrschikam to Makaram, the sidereal signs have greater south declination which makes the Zenith distance greater than 90 degrees and so they will never rise at certain Latitudes as we go North of $90 - 23.45 = 66.55$. ($90 - \text{Latitude}$) is called co-latitude and when

declination is greater than this colatitude the body never sets. This is true in both the hemispheres and the one that does not set cannot rise in the other side. So when sun is having a negative declination it does not rise at the Pole. When sun is (-) 23.45 in declination it will be 113.45 in zenith distance at North Pole and it will just graze over the horizon in North Hemisphere when the declination becomes zero at the vernal equinox. As the declination becomes +23.45 with summer solstice, it can be seen at 23.45 degree altitude (zenith distance = 66.55) at the pole. So at the pole Sun can be seen only for tropical Aries to Virgo. So other Lagnas cannot be possible. At 66.55 Latitude to have a body to be seen at the horizon we need a zenith distance = or less than 90 and so south or negative declination has to be less than Colatitude $90 - 66.55 = 23.45$. Sidereal Dhanu and Makara has south declinations around 20 degree and so beyond 70 degree latitudes, they cannot be seen. Likewise, broadly speaking Vrscika to Kumba has south declination around 12 degrees and so they never rise at latitudes above $90 - 12 = 78$ degrees.

7. Latitude – Zenith distance = Declination. Pole has an altitude = 90 and zenith distance = 0. At Pole where latitude 90, we see the pole at 90 degree. So at latitude F we see the pole at an altitude of F.

This is the astronomy behind Lagna computation.

• Inuvik is at 68_21 North. Date taken is 21st June when Sun is very near to 90 degree tropical. Sunrise in Jagannatha Hora is 04:08 for 6 hour West of GMT. How he is giving sunrise as 0245, I have no idea. Even the local time cannot be 0245, as I tried to figure out. When someone is giving an astronomical problem he must be specific as what time is indicated and Lat, Long etc. Date given is also wrong when checked with Jhora. What is his reference for the rising time, Lagna and all that he has given?

• Data he gives is true only for 22nd June (Ayanamsa affects when we speak of sidereal and English dates). See on 21st June when Sun was less than 90 degrees, the Lagna given at sunrise was Sagittarius and 22nd June when Sun is 90+ Lagna becomes + by 180. This can be a bug in the software. With positive declination of the Sun, I don't see any reason for such a strange behaviour.

• See why the Lagna progresses only up to 14 Sc = 224 degree = 224+24 = 248 = this is the tropical Longitude. Declination at this point is (-)21.65 = 21039'. See that

this declination is $90 - \text{Latitude of Inuvik}$. At Inuvik the rest of Scorpio cannot rise.

- Now take Taurus $14 = 68$ degrees. Here declination is $+21.65$. But the jump is not correct to my mind. When the point of $90 - \text{South Declination limit}$ is reached say 14 Sc – may be the sun sets there and rises at 180 opposite – in fact east and west can exist only mathematically in polar circle.
- With the formula $\text{Tan}(-\text{Cos } R / (\text{Cos } w * \text{Sin} R + \text{Sin} w * \text{Tan Latitude}))$ where $R = 15X\text{stob}$, you can workout the details and see how the Tan function influences the computations.

Vijadas Pradeep:

Thanks for the detailed explanations.

Quote

As the Earth's axis is tilted in space co-latitude (90 -latitude) = Obliquity.

Unquote

Similarly what we consider as East is differing from True east by "value of Obliquity". Thus it is interesting to study the geometry and its realms - as mentioned in your mail - trigonometry failing(indeterminate) at $\text{Cos } 90$.

Quote

After 90 the Tan function is -ve in the 2nd and 4th quadrant so 92 and 272 are the same in terms of function values. So the software has to avoid bugs possible in choosing the quadrants

Unquote

In 1st and 3rd quadrants tan will be positive & 2nd 4th tan will be negative, because of sin & cos, values. I hope we are referring to the longitude of ascendant here. Thus do you mean for latitudes above polar circle, longitude has to be calculated with quadrants and signs in mind? Do you mean declinations greater than that of polar circle, has to be studied along with right ascensions, so that signs and quadrants are in sync? Generally, this is applicable only for declinations greater than 90 degrees (adding, subtracting 180 degrees). As I am not very clear here, kindly correct, if you were having something else in mind.

Quote

Declinations like (-) 23.45 degrees at Sayana Makara = Nirayana Dhanu 5-6

degrees. So from Vrschikam (Scorpio) to Makaram (Capricorn), the sidereal signs have greater south declination which makes the Zenith distance greater than 90 degrees and so they will never rise at certain Latitudes as we go North of $90 - 23.45 = 66.55$. ($90 - \text{Latitude}$) is called co-latitude and when declination is greater than this co-latitude the body never sets.

Unquote

This is a fact and brings many questions to mind. Is Horizon setting limits for the astrological system (Purposefully)? Earth moves from west to east, and hence udaya or rising of the ascendant is naturally seen from the east. But if certain signs and sun cannot rise during certain periods, what is the significance of astrology in those regions? Jyotish has been designed with Earth as reference point, and hence doubts regarding space/moon etc are beyond, is my humble opinion.

Sreenadh:

Let us approach the question put forward by vernalagnia ji on the forum.

1) Texts say that Lagna is the longitude of the horizon that rises in the East. Than what is this East? If we are in Polar Regions does it (East) have any meaning?

2) If we cast horoscope for any place in Polar Regions for some special days, the lagna seems to retrograde! This is pretty visible with tools like JHora. It is not the problem caused by the calculation method followed in the software, but an astronomical problem. How to correlate astrological prediction system with it?

These are the questions put forward as I understood them. The problem seemed to be too troublesome as I was not aware of the issues involved. Only one thing I as sure about –

- Lagna indicates the relative angle of revolution to earth. This indicates that it should cover the complete 360 deg, since each revolution covers the total 360 deg. Except this simple logic the intricacies involved where unknown to me. Vijayadas Pradeep ji has provided a good input by providing a link! It was –

<http://hem.bredband.net/ivawil/program/polar/polarchart8.htm> Most of the things vernalagnia ji and Chandrahari ji says goes above my head – It seems that I am not intelligent enough to understand all that. But the following I could understand –

- Lagna is the intersection between ecliptic and the horizon in the east. It is also

usually known as ascendant since it ‘rises’ in the east in the equatorial region. Out of the 2 intersection points of these circles, one is known as Asc and the other is known as Desc. So Asc/Desc axis is very important and the difference between these two intersection points is usually 180 deg.

- MC is the intersection point between the ecliptic and the meridian circle. It is the maximum declination point of Sun (Am I correct?). Out of the 2 intersection points of these circles, one is known as MC and the other IC. So MC/IC axis is very important and the difference between these two is intersection points is usually 180 deg.

1) What is East?

Shall we define it as –

- The intersection point between the ecliptic and the horizon towards the south

This would also mean that if the followers of various house division systems are considering the MC, then the intersection point between the ecliptic and the meridian towards the south should be considered as MC for polar regions. (This concept of MC is of not much use to us since we consider sign and house as the same)

2) Lagna

This essentially means that –

- Lagna is the intersection point to the south between ecliptic and the horizon.

I think this or a similar definition of Lagna based on the fact that “Lagna indicates the relative angle of revolution to earth”, will solve both the problem of ‘Lagna Retrograde’ and ‘Lagna Jump’. But since I am not proficient in astronomy, I am still not sure -

1) Does such a definition of Lagna solve the problem? Or what are the new problems that may emerge?

2) Is there any mathematical method to calculate MC first and then calculate Lagna using it?

3) Does it not indicate that the system followed by JHora for Lagna calculation for Polar Regions are wrong?

4) When Asc/Desc axis and MC/IC axis coincide for Polar Regions, there is no distance between Asc and MC. So, for the followers of various house systems - houses 10, 11, and 12 should be regarded as non-existent because their cusps occupy the same

point of the zodiac and thus the cover $0^{\circ}00'00''$ of the zodiac. The same applies for houses 4, 5, and 6. This also indicates that, how erroneous the various house systems that consider houses as different from signs are.

This is what I could assimilate. I wait for more inputs and clarifications from vernalagnia ji and Chandrahari ji. And request them to clarify my sincere doubts.

P.S. 1: Hope I didn't uttered some nonsense due to my ignorance of the subject. With some fear in heart I present it before all – Hope there won't be any thing of that sort.

It seems that the only thing I am sure about is “Lagna indicates the relative angle of revolution to earth”. What ever you do with mathematics (of which I am afraid of), the calculated lagna should reflect the 360 deg revolution of earth.

Sreenadh:

Today I thought more about the Retro Lagna Issue, or rather about the Lagna Jump. If we go as per the premises provided by Rishi Horas –

- Signs are 30 deg equal divisions starting from Meshadi (Starting point of Aries)
- Signs and houses are the same
- Therefore, All the 12 Signs and the 12 houses exist even if we are in poles

What is Lagna?

As per Rishi horas-

“Lagna is the longitude of sky that rises in the East”

Two questions becomes important here –

1) Longitude of which point?

2) What is East?

The answer to the first question could be – “The longitude of the intersection point between the ecliptic and the horizon”. That is, “Lagna means the longitude of the intersection point between the ecliptic and the horizon”

There are 2 such points. One is called Asc and the other is called Desc. In equatorial region the difference between the two is 180 deg approx. In Polar Regions it may be the case. The Rishi horas only talk about Udaya lagna and Asta Lagna, the two states of Lagna, the meaning of which is slightly different from Asc and Desc. The Rishi horas are talking Lagna, and not about Asc or Desc. The meaning of these words Udaya Lagna and Asc and Asta Lagna and Desc are slightly different. I will explain. The

same mathematical point Lagna is at times called Udaya Lagna and Asta Lagna – why? Why it is called Udaya Lagna? We used to say that it is because it ‘rises in the east’. But there is slight wrong notion associated with it. The correct view would be - With the rising of each new point of the ecliptic in the horizon (i.e. Lagna) we feel that the Sun goes high up in the sky. Actually the point Lagna is a fixed mathematical point in horizon, and it is due to the revolution of earth we feel that it (or rather the sky associated with it and the Sun) rises. Lagna does not rise nor set. Actually it is the sun (and sky) is the one that rises and sets. So it is wrong to associate the word Lagna with rising or setting – it is just the intersection point of ecliptic and horizon. Therefore the word, Udaya Lagna should mean, the intersection point of ecliptic and horizon when the sun Rises (Suryodaya). Similarly the word Asta Lagna should mean, the intersection point of the ecliptic and horizon when the Sun sets (Suryatamaya). Thus the words, Udaya (Rising) and Asta (Setting) is rather related to Sun than to Lagna. Let us liberate the word Lagna from the wrong notations – Udaya (Rising) and Asta (Setting). This is the first step. So –

- Lagna is a mathematical point. It is the name given to the intersection of ecliptic and horizon.
- This intersection points are visible even if we are in equator, north pole or south pole.

No matter sun is visible for the whole day, or not at all visible (according to in which hemisphere sun is), these intersection points would be visible in the sky. The visibilities of these points are not at all related to the visibility or non-visibility of Sun. That is, we should stop associating Lagna with the visibility or non-visibility of Sun, but rather it is only related to the visibility or non-visibility of ecliptic and horizon. No matter where sun is, the intersection point of ecliptic and horizon is visible to two persons standing at the north pole and south pole at the same time, and therefore Lagna exists for both of them, and thus the Rasichakra and horoscope. This much is clear.

Now there are two such intersection points – between ecliptic and horizon. Which of them should be taken as Lagna? Rishi horas clearly states, the point in the East. That means out of the two points only, one point, that is the one in ‘East’ should be

considered, and the other should be discarded. Thus our problem melts down to the question – What is East?

Usually we say that “East is the direction where the sun rises” and ‘West is the direction where sun sets’. If we are in northern pole in June 21st –

- The sun is there in the ecliptic and it is above the horizon
- Ecliptic goes down and cuts the horizon (and so Lagna is there)
- Earth revolute, Sun goes round us in the sky above horizon and reaches the same point from where it started, and it is day all along.
- That means there is no Rising or Setting of Sun, but still ‘both the intersection points’ of Ecliptic with horizon was visible all along.

In the same day if we are in southern pole –

- The sun is there in the ecliptic but it is below the horizon
- Ecliptic goes down and cuts the horizon. (and so Lagna is there)
- Earth revolute Sun goes round us in the sky but below horizon and so we can not see sun, and it is night all along.
- That means there is no Rising or Setting of Sun, but still ‘both the intersection points’ of Ecliptic with horizon was visible all along.

Since ‘both the intersection points’ were visible, to people in equator, north pole and south pole, selecting one of these points is not at all a problem. The only question is which of these points should be selected? This question is also valid only for Polar Regions, because in equatorial region, we can take the intersection point in the east as Lagna, depending on the ancient definition “East is the direction where the sun rises”. But this definition of ‘East’ fails in Polar Regions since sun does not rise or set there in some particular days. So we need to search for a new definition for “East” at least for Polar Regions. If we consider the fact that, it is the “relative angle of revolution of earth” is what Lagna is supposed to reflect, then –

- For the northern hemisphere, the intersection point to the south is east, and
- For the southern hemisphere, the intersection point to the north is east

Would be the proper definitions, I feel, since we are considering the same axis/angle of rotation. The points to remember is that –

- We are allowed to select only one intersection point, and are NOT allowed to

interchange this reference point with the other at any point of time.

- The sky (zodiac) completes a total 360 deg revolution through this point, and therefore there is “No Lagna Jump”.
- All the signs and houses exist even for people born in polar regions since Sign/House division is based on Meshadi (Starting point of Aries) and not based on Lagna.
- Lagna exists in all polar charts since it is the intersection point between the ecliptic and the horizon which is visible to people in equator, north pole and south pole alike. So the conclusion is that –
- Lagna is the longitude of the intersection point between ecliptic and horizon to the south for Northern hemisphere.
- Lagna is the longitude of the intersection point between ecliptic and horizon to the north for Southern hemisphere. I think, this solves the problem. I hope this might be the solution Chandra Hari ji pointed to when he said – “This can be a case of the routine method of fixing the Lagna failing. But still there must be some way out to fix the Lagna. May be quite easy too.”
- This also indicates that the Lagna calculation method followed in JHora for polar regions is not in line with the definition of Lagna given in Rishi horas.
- Thus Lagna jump is a wrong output produced, since PVR was following the definition of Asc given by Western astrologers and the house systems which considers points such as MC, IC, Desc etc as well, which are not at all of any predictive importance as per ancient Indian astrology.

Even though I am sure that such a definition would solve the issue of “Lagna Jump”, I am not sure where the “Retro Lagna” issue would be solved by the same.

I request him and vernalagnia ji to come forward giving more suggestions and inputs and thus helping to get a clear idea in resolving the issue, or suggest a possible solution by themselves. I humbly request you to indicate the pitfalls and errors in my arguments as well. I am not at all good in astronomy, and that might have caused some errors, if so, I beg your pardon.

Sreenadh:

I had downloaded the Stellarium 0.7.1 free software from net and installed it today. It is available at <http://www.Stellarium.org>. It is a very good software that gives us a real time

view of the movement of zodiac, planets and sun. You can also adjust the time speed as per your requirement. On adjusting the location properly I could see that for extreme polar regions the sun never sets (goes below horizon) for certain days and does not rise above horizon for certain days! So my definition for the east:

- The intersection point between the ecliptic and the horizon towards the south

Miserably fails! But if a similar definition is given for MC it holds, that is –

- The intersection point between the ecliptic and the meridian towards the south is called MC.

So either we should –

- Calculate Lagna based on MC for Polar Regions Or
- Calculate Lagna based on declination of the Sun.

Because if we consider extreme Polar Regions then it seems that there is no intersection point between the ecliptic and the horizon! As Chandrahari stated – “There are no directions at the North Pole, as East cannot be fixed. Day is decided by the declination of Sun” If the sun just circles round the sky, above the horizon, then about what rising and setting of sun, and what east and west we are going to talk about?! Because common definition is that ‘East is the direction where sun rises’ and ‘West is the direction where sun sets’. In Polar Regions both are same, and therefore, East = West.

The question arises is –

- Should we need to consider that since MC is 90 deg away from Lagna longitude (for equatorial regions) the same (or similar) concept should be applied while calculating Lagna for polar regions?
- Or should we consider the point of Maximum declination and minimum declination for the sun and take the half of it as the Lagna longitude?

I wonder what we are going to do when there is no intersection point between ecliptic and horizon at some extreme polar regions! But even at this state, one thing is clear –

- Lagna should represent the relative angle of rotation of earth (what ever you do)! What the sidhantic texts say? What are the related concepts and mathematic solutions available? It is turning out to be even more interesting!

Sorry, but the truth is that I fails to comprehend the words of Vermalingia ji and

Chandrahari ji, and others could happen it with my words and doubts as well. It is their mathematics or approach I don't know what I am afraid of – These are all just undigested – yes, it is all due to my illiteracy in the subject discussed.

P.S: Don't take seriously my words in such issues – I am not at all good in astronomy. It is the joy and doubts of a child who uncounted a new interesting subject. I am just trying to digest it all.

General definitions:

Lagna = Intersection point between the ecliptic and the horizon in east direction.

MC = Intersection point between the ecliptic and the meridian circle above the horizon
However any astronomer is changing the definition of Lagna for Polar Regions, "it should represent the relative angle of rotation of earth", only that I know; Because Lagna is supposed to be a tool to study the movement, revolution of earth. So Lagna 'should not jump' for sure.

Vinita Kumar:

I could be 100% wrong - but thought I could give my 2 paise on this based on geography lessons in school (many long years ago).

The meridian is a mathematical line, which determines time. The declination of the earth determines the length of day and night. Even though the sun is above the horizon (as a result of declination), the eastern point could (perhaps) still be determined on the basis of the meridian. All the places from the equator to the poles will share the same time....the same eastern point....even though the sun / zodiac may have already risen / be above the horizon in places 66.6 degrees North or South of 0 degrees. In other words, east becomes a mathematical point related to time? The only confusion would then arise at the exact degree of the pole where all meridians converge...where speed of rotation is 0?

(Just trying to give my best at a wild guess!)

Vinita Kumar:

OOOps sorry! Am forgetting geography....

Length of day is determined by latitude. Declination of the axis determines the seasons....the apparent movement of the sun 23.3 degrees north and south of equator.

Sreenadh:

I have the feeling that, if the Rishis introduced the concept of Lagna to study the

revolution of earth, and its influence in birth chart, then, their definition of Lagna is valid only for equatorial regions. As we know the popular definition is –

Lagna = Intersection point between the ecliptic and the horizon in east direction.

Even though this definition may be acceptable for Equatorial regions, for polar regions we need to change this definition in such a way that there too it reflects the angle of revolution of earth in a successful way. Otherwise instead of taking ‘the intersection point between the ecliptic and the horizon’ we should frame our prediction system based on ‘the ecliptic and the meridian’ or calculate the Lagna from there of.

I don’t know to what extend this thought valid. It is just a passing thought. I also fear that I have already uttered some sheer nonsense may be by the words – “intersection point between ecliptic and horizon at some extreme polar regions” etc. or may be by the definition of Lagna itself. I don’t know! Dear Hari please correct and guide me... It seems that I am almost lost in the wild in such subjects – It is not my area! Better I should keep quite and listen to others, and try to learn more.

Sreenadh:

Today I was experimenting with Stellarium Planetarium software. And found that what ever I told on “Retro Lagna” issue was pure blender! My apologies.

The zodiac is the equal division of the ecliptic. All the signs can rise only if the whole of ecliptic can be seen in a single day. This is possible only in equatorial region. In Polar Regions or in poles only some portion of the ecliptic would be seen, and the whole of the ecliptic cannot be viewed in a single day. That means, all the signs CAN NOT rise in Polar Regions! I was just speaking blunder without thinking about the simple fact that “The zodiac is the equal division of the ecliptic”!! My apologies to all and especially to vernalagnia ji, for my ignorance in astronomy.

But I didn’t lost the lessen I believe; and is happy about it. It is through mistakes that we learn I think. ;) Thanks again to vernalagnia ji for turning my interest in such a direction.

RK Dash:

I kept off the subject, what do you call it, retro-lagna. One, I didn’t want to wrack my brains over things best handled by the more mathematically minded.

Zodiac is the equal division of the ecliptic, true. Bu in effect the units of zodiac we use, or we thnk we should use, is a little more or less than 30 degree each, depending upon a

place's remove from the equator. That is, more or less as the zodiac is to be seen from a given place. The catch here is 'as seen'. This applies to planetary motion as well. Which gives us the theory of apparent motion. Call it 'driksiddhaanta'. Nothing new, actually. The astronomy we use in phalita is driksisddhanata — the firmament and the heavenly bodies as we get to see them from our particular terrestrial vantage. Am no 'siddhnatee'. But thought I should share the little I understand of the music of spheres.

Sreenadh:

I am not going to stay back from Retro Lagna or Lagna Jump issue, but going learn and understand more from it.

Quote

Zodiac is the equal division of the ecliptic, true. But in effect the units of zodiac we use, or we think we should use, is a little more or less than 30 degree each, depending upon a place's remove from the equator.

Unquote

No - I think it is still 30 deg equal division of the ecliptic only. We need some one who knows astronomy to clarify.

In the one or two of my previous mails I said "in polar regions all the signs could become lagna, since the earth revolves 360 deg", that was the main error in those mails. It is NOT POSSIBLE since Rasichakra (zodiac) is a 30 deg each division of the ecliptic and the whole of ecliptic will not be visible above the horizon in Polar Regions. All the other statements seem to be ok.

In any case if we accept the definition "Lagna is the intersection point of the ecliptic and horizon in the east", and clearly define east, then the issue of Lagna jump would be solved. Yes, still Lagna can retrograde and we would have to accept it as a possible fact. All the signs and houses will exist even for polar charts, since sign (=house) division has nothing to do with Lagna but only with Meshadi (Starting point of Aries). I think it is clear.

[Editor: Later Srinivas picked-up this issue, and it seemed that a controversy and conflict is in store. But the mature approach surfaced and peace prevailed]

Sreeram Srinivas:

It is my personal request to all not to get carried away by an issue raised with mail id = vernalagnia, who is interested in raising NON-ISSUE and probably with an intent to distract the astros. Mr. Vernalagnia....(whatever may be his name) himself submitted some time back, that he does not know much (or nothing of) of astrology and hence, raising the issue saying he is an expert.... Without any analytical output on any sample horoscope.....calls for outright rejection.

I have seen some mails in other groups responding to learn about retrograde lagna ... From the most educated & learned GURUji i.e. Mr. Vernalagnia....Which is simply nonsense.

There could be many such “distracting people” whose intentions are “questionable” - hence, it is left to the discretion of the members to carefully choose whose mails or discussions are to be replied or participated...

Sreenadh:

I would humbly disagree. It is the retro lagna question posed by Vernalagnia ji is the one that made me look in to the astronomical issues involved. If not I would have been unaware of this till now - and he is my guru (knowingly or unknowingly) in this info! I am sincerely thankful to him for that. He knows astrology or not is not important - the point is “He raised a relevant question, and turned our attention towards studying more about the issues involved”. Here he always spoke good, may be he is not that serious all the time - but is it necessary? If not his questions, our answers can make the mails relevant. So why worry - can’t we all accept and respect and love each other, each person for his/her own uniqueness? Are we all not humble students of knowledge – of any subject even

distantly related to astrology? Here in this group, he just posted a question, and explained it elaborately, and never acted as if he is an all knowing person. It is only when things and arguments become personal then only we need to interfere - I feel. Pardon me if I am wrong.

Quote

Mr. Vernalagnia....(whatever may be his name)

Unquote

What is there in a name, if his words helped us at least a bit – sincerely it did for me.. If

we know the name of a person – good, but if not – why worry? I don't know the names of many individuals of this group – but is it necessary?

Bharat:

I do not wish to preach either of you as both are mature individuals. In my thinking, exploring the boundaries of Astrology is necessary and I hold anyone questioning it as an intelligent and thinking individual.

To Verna, I would just like to say, that reacting to a reaction does not serve any purpose. If one is attached to one's ignorance, rebellion will not break it. It will only strengthen it. I have faith that you will understand the point I am driving at.

Vernalagnia:

Must be something about me because what's happened here today isn't the first time with me, and likely won't be the last :)

Thanks for the 'mature individual bit; that's a description not used at me before ;) But let's all get back to astrology and spare Sree the blushes :)

Sreenadh:

Thank you.

Vinita Kumar:

You need not blush at this, but I want to express my heartfelt thanks to you (and I am sure many others on the forum also feel the same way), for juggling so many things at the same time, for being a moderator and yet not moderating, for answering questions from novices like me without losing patience, for introducing us to so many new and insightful topics (vasya signs, kunda and determination of gender / birth, history of astrology, 0 point in ayanamsa, to name a few), for stimulating and catalyzing discussions, for a wonderful sense of humor, for smiling and showering love all the time (even if your jugular was being attacked)....I could go on and on but I will stop here.

Many good wishes to you! May you be successful in your ventures!

Sreenadh:

Thanks. :)

[Editor: The discussion was informative and gave new insights about a new knowledge area i.e. retrograde movement of Lagna]

26. How to predict with Navamsa?

[Sreenadh OG, Vijayadas Pradeep, Vinita Kumar, Dhanapal]

Sreenadh:

Navamsa is the 9th Varga. It is 1/9 th of a sign, and that is why the name Navamsa. Nava = 9 Amsa = Division. Navamsa = 1 division out of 9 divisions.

Navamsa longitude = R x 9

Navamsa prediction is also based on the 7-fold system

[I] Stana (Place)

Saravali says – “Now I will say the lagna navamsa phala for signs starting from Aries. With lagna navamsa we should know the color, shape and lakshana (nature of the native & significance of the amsa).

The same method could be applied to Chandra navamsa and the navamsa of all other planets.

This sloka indicates that –

- 1) Color (based on navamsa sign and navamsa lord)
- 2) Shape (Swaroopa and geography)
- 3) Nature (character attributes of the native)
- 4) Significance assigned to the navamsa

Are the basic 4 methods used to extract the stana phala. Let us discuss the Shape (Swaroopa concept in detail).

This is one of the basic rules to be followed in prediction based on navamsa. As said earlier, to determine the stana phala for each navamsa several methods are used. One of them is assigning Swaroopa. This has 2 variations.

i) Navamsa Swaroopa (assigning imaginary shape to the navamsa) Saravali says – “The person born in the first navamsa of Aries will have a face similar to ram, small nose, short arms, rough sound, half closed eyes, a slim body without handicaps”. Saravali assumes/assigns such imaginary shape to the individuals born in all navamsas.

ii) Navamsa Swaroopa based on navamsa number

This is another method of assigning navamsa Swaroopa. Here imaginary shape is assigned to individuals born in different navamsa of each rasi based on the navamsa number within that sign. For example, if a person is born in the first navamsa of any sign, then he would be – “stingy, not bold enough in taking decisions, sinner, wants to hurt others” says shadvarga phala prakash.

[II] Bhava (House)

The house (from natal lagna) in which the navamsa falls. For example if the amsa of the 2nd lord is in 12th, assets and bank balance etc can be predicted. Also if we want to speak about expense then in which items the money would be spent would be indicated by the sign in which navamsa falls and the lord of it.

[III] Graha (Planet)

The combination (uti) of planet is considered in navamsa as well. For example think that Ma is in the 5th navamsa of Aries (which falls in Leo) and Mo is in the 8th Navamsa of Virgo (which falls in Leo). Also think that Ju is in Leo. Then there is a Ma-Mo combination in Leo in navamsa. Normal prediction (considering the mixing of significance) given for Ma-Mo combination can be given here as well. But no predictions considering Ju-Ma or Ju-Mo should be given, since Ju is in sign and others are in navamsa.

[IV] Stana-Graha (Place-planet)

The traditional astrologers use the “Asraya rasi phala (prediction for placement of planets)” told for planets in natal chart in navamsa as well. [No. Don’t think of navamsa chart. I am speaking about navamsa super imposed on natal chart and not about navamsa chart] But there are 2 other cute methods for place-planet prediction using navamsa.=

i) Considering the House lord (House = Sign)

Saravali says “Without considering the lordship of houses, we can not move even a single step forward in prediction”. Shadvarga phalaprekash says – “If the navamsa of Su is in the house of Su itself then, he would be wealthy and live a good life. But he would like quarrelling with others, taking the wrong methods and approaches and the like. He will have many diseases as well”. Similarly prediction for all the other planets is also given.

ii) Navamsaka sign based prediction

Sphujidwaja hora says – “Navamsaka in Aries sign (any planet placed in navamsa allotted for Aries sign) indicates, land, gold etc if Ma is strong. Navamsaka in Tarus sign indicates, quadrupeds, women, wealthy people etc”. For example, in a presena if Su navamsaka is in Aries, then that sun could indicate gold, if the lagna lord is Su then the presna itself could be about gold. In which sign that sun is placed is not important here. See the difference in use of the these words as well-

Navamsa = 1/9th of a sign

Navamsaka = to which sign that 1/9th part is allotted. (in which sign that 1/9th part falls). If Su is in Aries 9 deg, then Su in Aries 3rd Navamsa and the Navamsaka falls in Gemini. So Navamsa is Aries 3rd Navamsa and Navamsaka is Gemini. These words are at times used almost in a similar fashion as well. So take those words as having almost same meaning, but don't get confused.

While making Place-Planet predictions with Navamsa, remember that the basic significance o the planets and signs remains the same. The only extra thing being that it is looked though a new dimension. Mihira also speaks about the Place-planet based prediction with navamsa. For example, in Viyoni Janma chapter of Brihat Jataka, he says – “If the lagnamsaka is strong then the color of that sign

would be the sign of the animal born at that time” Remember that the word lagnamsaka indicates the sign in which lagnamsa falls. Taking another example from Varaha hora, let us think of the sloka “Ojarkshe purushamsakeshu...”. Mihira says “If Lagna, Su, Moon, Ju and there amsakas falls in male signs then it would be a male birth”. Here Male/Female variation of sign is considered. So it is a place-planet prediction. See to the fact that Mihira is speaking about the Male/Female variation of 8 signs.

They are –

- The sign in which lagna is posited.
- The sign in which Su is posited
- The sign in which Mo is posited
- The sign in which Ju is posited
- The sign in which the lagna navamsa falls (Lagna navamsa sign = Lagnamsaka)
- The sign in which the Su navamsa falls (Su navamsa sign = Suryamsaka)
- The sign in which the Mo navamsa falls (Mo navamsa sign = Chandramsaka)

- The sign in which the Ju navamsa falls (Ju navamsa sign = Gurvamsaka)

By the way there is a whole chapter (Chapter 17) allotted to navamsa based place- planet prediction, in Varaha hora. Have a look at it.

[V] Bhava-Graha (House-Planet)

Predictions are given considering the Navamsaka house (starting from natal lagna) in the horoscope. For example, Mihira says –

“Koujamsesthe Sourina vyadhi yoni”, meaning if the navamsa of Ma falls in 7th (from natal lagna) then she will have some disease related to sexual organs”. Brihal prajapatyam says –

Aste jeevamsake tatra bhargavena nireekshite

Ya jata tam vijaneehi yoni manojchakanwitam

Meaning, “if the navamsa of Ju falls in 7th from natal lagna and the Drishti of Ve falls in 7th then she will have beautiful hip and sexual organs”. Spot the fact that, since 7th house and planets are considered it is a House-Planet prediction.

[VI] Stana-Bhava (Place-House)

Since house is always counted from natal lagna this system is not much important in navamsa-based prediction. But we can locate some other cute uses of this. Remember that exaltation, debilitation etc is also related to place. (Stana) Look at this sloka from Prasnamarga –

Daresasya navamsese moodhe neechari bhagake

Papandare papa drishte kalatrantarabhag bhavel

Meaning, if the lord of the sign in which the navamsa of the 7th lord falls is combusted, debilitated, in enemy sign, between malefics or aspected (drishti) by malefics then, the native will have more than one wife.

For example, think that Virgo is Lagna and the navamsa of the 7th lord Ju Leo. Then if Su (lord of leo) is in Libra, he will have more than one wife. Here – Ju = Daresa (7th lord)

2nd navamsa of Pi = Daresasya navamsa (Thus the Ju Navamsaka is Leo) Su =

Daresasya navamsesa (navamsa lord for Ju)

Notice that, in this sloka, exaltation, debilitation etc (and thus Place) and 7th house (and thus House) is considered and also that the prediction is based on Navamsa. But such

slokas are rare and is mostly based on things like exaltation-debilitation (Place), Kendra-trikona (House) etc.

[VII] Stana-Bhava-Graha (Place-House-Planet)

Look at the Varaha Hora sloka “Vridho MoorkhaH Sooryajarkshamsake va” Meaning, “if the 7th house is Cp or Aq and if the navamsa of Sa falls in that sign, then she will get an aged person with not much education as husband”. For example, if Lagna is Cn and the navamsa of Sa falls in Cp then her husband would be an aged person. Notice that here – Cn (Place), 7th house (House) and Sa

(Planet) are considered. Also notice that it is a navamsa based prediction.

I think this explanation might have cleared the doubt – “how to predict with navamsa” at least to a certain extend. Always remember that it is the 7-fold prediction system that is used both in natal chart and in Vargas (amsas).

- The vargas (amsas) only modify the results shown by the natal chart.
- Drishti is not considered in Vargas (amsas).

This message is becoming too long and I have already covered the 7- fold system. So I stop here.

Vijayadas Pradeep:

Lots of info! Lagna having bhagya navamsa etc and 2nd lord having amsa in 12th as you have said are important clues.

Vinita Kumar:

You will make a person like me suffer from indigestion. It is going to take a huge amount of time to understand and assimilate all that you have written. Anyway, based on your earlier post of how the signs are divided into amsas I did a small exercise and it threw up some interesting results in terms of an emerging harmonious pattern.

The degrees 0-3.3: 10-13.3: 20-23.3 in all signs belong to chara rasis

The degrees 3.3-6.7: 13.3-16.7: 23.3-26.7 in all signs belong to sthira rasis

The degrees 6.7-10: 16.7-20: 26.7-30 in all signs belong to dwishbava rasis

Isn’t that amazing? But you already know that. It was amazing for me.

So when you say yuti is important in navamsa one can understand why. The planets share the same energy level / characteristics as the other since they belong to the same “family” of rasi.

This also makes it amply clear why planets cannot have graha dristi in divisionals where amsas are just fragments of signs - but then what about rasi dristi that Parasara talks of?

IS there a great SAMA principle working in astrology? (This is only a conjecture for u to consider....for instance for Taurus lagna Saturn being such a great yogakaraka gets neutralized by being a badhaka at the same time).

I know you are going to have reservations about this but the principle of rasi dristi (according to one viewpoint) is that the high energy levels of chara rasis get neutralized / balanced by the low energy levels of sthira rasis through rasi dristis and vice versa in navamsa.

The dwishbava rasis are more balanced by definition and don't need any further balancing when they aspect each other. So the sum of all this is SAMA??? (Does sama mean equal, or same, or balanced, or what?)

The other thing I want to know from u is whether parivartana yoga would work in navamsa if yuti can work?

Finally, is the significance of bhavas in navamsa the same as in natal chart? You mentioned about the 1st house being tanu bhava in navamsa as well? Or the two charts should always be read together to derive deeper meanings?

Given the multi-layered meanings / dimensions / interpretations of navamsa it appears that it is nothing short of Sanskrit words, where madhu kaithabha can become madhu keeta and have many more meanings, perhaps? So many interpretations...its mind boggling...but interesting too.

Thanks for a good lesson (which I have yet to learn, actually)

Sreenadh:

Quote

The degrees 0-3.3: 10-13.3: 20-23.3 in all signs belong to chara rasis

The degrees 3.3-6.7: 13.3-16.7: 23.3-26.7 in all signs belong to sthira rasis

The degrees 6.7-10: 16.7-20: 26.7-30 in all signs belong to dwishbava rasis

Isn't that amazing? But u already know that. It was amazing for me.

Unquote

It is just natural, yap, and is known to me. Actually not only to me but to many, like

Madhu ji and most of the astrologers in Kerala as well. It is because of this only it is said that –

- 1) Count Navamsa for chara signs from that sign itself
- 2) Count Navamsa for sthira signs from 9th sign.
- 3) Count Navamsa for dwiswabahava (ubhaya) signs from 5th sign.

Quote

So when you say yuti is important in navamsa one can understand why. The planets share the same energy level / characteristics as the other since they belong to the same “family” of rasi. This also makes it amply clear why planets cannot have graha dristi in divisionals where amsas are just fragments of signs

Unquote

Yap. You are right.

Quote

But then what about rasi dristi that Parasara talks of?

Unquote

NO! It is mixing of systems! - Which is a wrong approach! Rasi drishti is NOT part of Arsha system. Parasara borrowed much from Jaimini. Rasi Drishti is part of Jaimini system, which is entirely different from the ancient Arsha system.

Quote

Taurus lagna Saturn being such a great yogakaraka gets neutralized by being a badhaka at the same time

Unquote

Wrong approach.

Quote

The other thing I want to know from you is whether parivartana yoga would work in navamsa if yuti can work?

Unquote

Yap you are right - yes, it can.

Quote

Finally, is the significance of bhavas in navamsa the same as in natal chart...u

mentioned about the 1st house being tanu bhava in navamsa as well?

Unquote

No Bhava in Navamsa. Bhavas (Houses) should be counted always from Natal Lagna, NOT from lagna navamsa. Bhavas exist only in the natal chart. We are correlating the navamsa with the Bhavas that are present in natal chart.

Quote

Given the multi-layered meanings / dimensions / interpretations of navamsa it appears that it is nothing short of Sanskrit words

Unquote

The Sanskrit words used are mostly the names of books. All other Sanskrit words you can delete, still the meaning would be clear.

Dhanapal:

Thanks a lot Sreenadh ji. I was searching in the net the kind of document you sent for Navamsa! I spent a lot of effort on that but in vein! Wonderful document. Thank you. I have one doubt as of now - soon with many. :-).

Sreenadh:

Let me clarify one thing - There is no nullification ever, but only modification. It is at the base of total ancient indian astrological prediction system! Otherwise how can we predict based on 7-fold rule?!

That is why Mihira says “Yapya bhavanti subhekshita”. Meaning, if a benefic (e.g. Ju) aspects (drishti) then the result becomes “hidden”. It is never nullified, but only modified. :) The result is there though not that evident.

Here there is one more point to remember concerning the sloka bit given above –

Subhekshita = Subha + Ekshita

Ekshita always means 7th Drishti (full Drishti). If you go by Jain school, consider special drishtis as well. But NEVER partial drishties.

When it is necessary to indicate partial drishti as well Rishi horas (and even Mihira) use the word “Pasyati” and not “Ekshita”. So I think your question (doubt) gets nullified.

27. Navamsa and Year of Danger

[Panditji, Sreenadh OG]

Panditji:

Here is some food-for-thought. I came across this in Horasara by Pithuyasa, son of Varaha Mihira.

“Add the Navamsas of Saturn and Lagna. The year represented by this figure will cause hurt by weapon. In the same way explained in the above process, add the Navamsas of Rahu and Lagna on the one hand and Mars and Lagna on the other hand. The years indicated thus will cause some accident, wound by weapons, tiredness, grief etc”

Now how does one add navamsa of Saturn and lagna? If one only uses the amsas in a sign, the max one will get is $9 + 9 = 18$. Or does he mean the amsa number starting from Aries? So someone with last navamsa of Pisces will be 108?

Sreenadh:

That seems to be the ‘Yogasputa’ (combined planetary longitude; progression) concept that was in use from ancient time. I think somebody calls the same ‘Sahamas’ and somebody else ‘progressions’. Am I right? By the way from where the word ‘Sahama’ came? Is that terminology part of Jaimini system?

Quote

Add the Navamsas of Saturn and Lagna. How does one add navamsa of Saturn and Lagna?

Unquote

Prithuyasa is mentioning about adding of Saturn’s Navamsa sputa with Lagna sputa. i.e. $Saturn\ sputa \times 9 + L = Saturn\ sputa + Lagna\ sputa$

This result sputa and Navamsa (i.e. Sa navamsa + Lagna sputa) should indicate the year of hurt.

Just see in which sign this navamsa falls. The counting could be from Aries, sign of exaltation, sign of debilitation, own sign etc. If the navamsa falls in own sign multiply the number by 2, if in exaltation multiply by 3. This is the system used. This gives the possible years in which it could happen. I don’t know about the method of Prithuyasa, but I know

that similar system is used at many places in Prasamarga, and is in traditional use.

Panditji:

The way I understand what you said is:

Take longitude of Saturn, multiply by 9 add to it the longitude of lagna. Find the navamsa position of this longitude by expunging multiples of 360. Count the navamsa from Aries. So for Saturn if it falls in Libra then 7×3 ; if in Aquarius $11 \times 2 = 22$. Is that so? Even in this method the maximum year one can get is $12 \times 3 = 36$.

Sreenadh:

Quote

Take longitude of Saturn, multiply by 9 add to it the longitude of lagna. Find the navamsa position of this longitude by expunging multiples of 360. Count the navamsa from Aries. So for Saturn if it falls in Libra then $7 \times 3 = 21$; If in Aquarius $11 \times 2 = 22$. Is that so? Even in this method the maximum year one can get is $12 \times 3 = 36$.

Unquote

Yes. But the Parivriti (how many rounds, harmonics) is determined by navamsa of Mo or the 11th lord. That is the tradition. So it could be more than 36 as well.

[Editor: This answer was totally wrong. If we expunge the multiples of 360, then the remainder will be a number less than 360 deg. This means that the maximum number of navamsas could be 108 at max. It is not limited to 21 or 22 or 36. Thus the year of danger could be any year below 108 in general. For example, if the remainder is 182 deg 20 min (in Libra), then it is 55th navamsa and the danger may happen at 55th years of age. The own house, exaltation etc argument was not relevant here]

Panditji:

What is the method to determine how many rounds?

Sreenadh:

I was not familiar with the Prithuyesa method pointed by you, and was quoting things that were part of traditional system, which may or may not be applicable when Prithuyesas method of Adding Navamsa sputa of Saturn with Lagna is concerned. I will look for relevant references and then reply in detail. I think that is the right way. Quote

What is the method to determine how many rounds?

Unquote

As far as this question is concerned the Moon and 11th indicates Parampara and Parivriti. The count of Navamsa for them indicates the number of rounds. Which one to select depends on your intuition (I never heard about how to select between one of them. Traditionally Mo is given more importance) But I am not sure, whether it is applicable in the Prithuyesa method indicated by you or not. So first let me search for the relevant references.

[Editor: The above statements were nothing but a way to cover own ignorance. Even though it is true that parampara is considered in many contexts based on 11th house and Moon all that is not relevant here. Own house, exaltation etc is advices to be used for doubling, tripling etc only while calculating the count of children based on Navamsa count etc, and 11th and Moon are considered while trying to determine the number of generations etc only – as per traditional teachings are concerned. Sreenadh was mixing up traditional advice on Parivritti and the Prithuyasa quote provided here and messing-up. Parivritti and all the other bluffing stuff used here are all irrelevant to the context under consideration. Simply the above quote provided by Panditji can be explained in the following ways –

- 1) Add the Navamsas of Saturn and Lagna. The year represented by this figure will cause hurt by weapon.

Method: Take longitude of Saturn and multiply it by 9. Add to it the longitude of Lagna. Find the position of this longitude by expunging multiples of 360. Count the navamsa from Aries, in the remaining longitude. (Aries to Pisces contains 108 navamsas). At the age (year) indicated by this count (that could be any number less than 108), will cause hurt by weapon to the native.

- 2) In the same way explained in the above process, add the Navamsas of Rahu and Lagna on the one hand and Mars and Lagna on the other hand. The years indicated thus will cause some accident, wound by weapons, tiredness, grief etc.

Method: Take longitude of Rahu and multiply it by 9. Add to it the longitude of Lagna. Find the position of this longitude by expunging multiples of 360. Count the navamsa from Aries, in the remaining longitude. (Aries to Pisces contains 108 navamsas). At the age (year) indicated by this count (that could be any number less

than 108), cause some accident, wound by weapons, tiredness, grief etc to the native]

[*Sreenadh*: I apologize to Panditji for the wrong guidance provided when this subject got discussed originally in the group]

28. Taurus Lagna

[Puneet Ahuja, Rahul, Vinita Kumar, Bharat, Panditji, Sreenadh OG, Vernalagnia, Souvik Datta, Madhu Nair, Kannan]

Sreenadh:

Shall we think about Taurus Lagna? What are the things you know about this Lagna?

How would be that person?

Yogakaraka as Badhaka

Puneet Ahuja:

Taurus LAGNA has the biggest yogakaraka Saturn; any combination with Mercury or Venus gives a high Raj yoga for wealth and power.

Rahul:

I have Taurus lagna. My Saturn aspects Me and is also in lagna (LL Ve) but so far I have not experience great wealth or power. I can say that I am stubborn in character. I am quite short (5 feet 7) I have a soft voice too.

Vinita Kumar:

Actually I have great sympathy for Taurus Lagna people. For no other lagna can there be such a great yogakaraka as Saturn is for Taurus (Lord of both 9th and 10 - the most powerful kendra and the most powerful trikona). But then Saturn is also a Badhaka for this Lagna.

My question is - is a benefic yogakaraka better (now how to judge better from worse?) than a malefic yogakaraka? And of course, a yogakara that is not a badhaka must be better than a yogakaraka that is badhaka??!!

Bharat:

Namaskar Sri Vinita, Your success in one field can be the reason of neglect of another field. Suppose you are very work oriented, you may neglect spending time with children or with spouse. Spouse and children may react and pose badha to your

relationship with them. Yogakaraka as a badhaka functions in similar manner.

Just a few initial remarks as discussion on Taurus Lagna is going on and I wouldn't want to interrupt it.

Panditji:

Same is true for Kumbha lagna, where shukra is yogakaraka but badhka. I am not too convinced by this concept of badhaka. It sometimes appears that it is used as a ruse to explain bad things that may happen in good dasha or after the fact justification.

It is critical to understand what concept to use in what situation, and how much weightage or importance one needs to give to a certain parameter.

I think, we need to concentrate our efforts on understanding these basics in a clear and unambiguous ways. Otherwise there are so many techniques and parameters in jyotish, one can justify almost anything ones the vent is known.

Vinita Kumar:

I am just trying to understand things since my knowledge of the subject is so limited. Even for Leo Lagna the same thing applies for Mars. The important difference between Kumbha lagna and Taurus in terms of yogakara being a badhaka could be that the yogakara for Kumbha is a benefic after all.

Sreenadh:

Dear Vinita ji, Why should we bring in the concept of badhaka to explain - Saturn does not give sufficient good results for Tarus Lagna?! Because -

- 1) Ladhu parasari says that Sa cannot give sufficient good results for Ta Lagna
- 2) Sa is exalted in 6th and debilitated in 11th for Ta Lagna - So how can it give that much good result?

Is that not enough to give sufficient explanation?

Dear Pandit ji, you said -

Quote

It is critical to understand what concept to use in what situation, and how much weightage or importance one needs to give to a certain parameter. I think, we need to concentrate our efforts on understanding these basics in a clear and unambiguous ways.

Unquote

I fully appreciate and agree with those statements.

Quote

Otherwise there are so many techniques and parameters in jyotish, one can justify almost anything ones the vent is known.

Unquote

Yes that is the natural consequence, and the pit fall. That is what we face now and try to solve.

Quote

I am not too convinced by this concept of badhaka. It sometimes appears that it is used as a ruse to explain bad things that may happen in good dasha or after the fact justification.

Unquote

Yes, you are right to a certain extent. The concept of badhaka was used in prasnamarga to explain the devine obstacles - and he never uses it while dealing with or speaking about normal worldly obstacles. But now a days astrologers seems to use it everywhere without following the ancient advice, and context specified. :) What to do?!

Bharat:

The divinity is within and without. The obstacles are not worldly they are always divine. Even to the extent that one's spouse is non-cooperating, it is divine. It is meant to realize something in you. Please remember "Yat Pinde, Tat Brahmande".

So one must look within oneself for one's misunderstanding for the Badha seen outside. Please do not remove your faith in nowadays astrologers so soon.

Vinita Kumar:

Dear Bharat ji, I just read your post and it is amazing that some telepathy must be at work here. I was just guessing about some SAMA principle at work in astrology which u too have confirmed. BTW, I am not Sri but Srimati :)

Bharat:

Ma Lakshmi is also Sri. Then, why can't you be? Sri is neither male nor female.

Vinita Kumar:

Thank you, Bharatji for educating me. That was really nice to know! Yes, we should not go by male or female. I take back my previous statement.

Sreenadh:

That is really good to see. Bharat ji was right.

Taurus-Leo comparisons on Yogakaraka

Vernalagnia:

Saturn isn't an automatic yogakaraka for you Taureans. I know of at least Bhavartha Ratnakara saying as much. The yogakaraka-badhaka duality is somewhat analogous to what Mars is for Leonians like me.

Vinita Kumar:

Yup, Verna, I agree (for whatever that is worth! ;)) as I also agree with the use of the word "somewhat" before analogous. Just claiming a little "superiority" of yogakaraka owning 9 and 10th over yogakaraka owning 4th and 9th! ;)

Vernanagnia:

Quote

Just claiming a little "superiority" of yogakaraka owning 9 and 10th over yogakaraka owning 4th and 9th! ;)

Unquote

Vinita, while we're on this, we shouldn't lose sight of the fact that a yogakaraka is one of those planets that has what it takes but not necessarily deliver regardless. Proper placements in rasi and navamsa are vital, and that depends on inherited purvapunya and all that sort of thing.

Just as a statistical exercise, if you consider the various placements of Sa for a Taurean, you'll find that the number of rasis that's really favorable as placement positions vis-a-vis Cp and Aq are very limited; in fact, I'd say there are only two places, which are the Venusian rasis, but in one of them too would be a marana sthana! Mars for a Leonian isn't so limiting. :)

Sreenadh:

Dear Vinita ji and Verna ji, Take the lordship equivalent to the placement of the planet in those signs, and let us verify -

For Taurus Lagna:

1) Sa in 9th

Loss of money, No son or loss of son, stands against father, many will say that he/she

does not support goodness, less happiness from husband or in own family life, shows humbleness and fear towards everybody, at last (end period of life) leaves everything and shows more interest in spirituality, may have some small diseases related to legs, he/she is vishnuamsa and so will worship siva, will have vehicles and luxury, won't like to surrender to anyone, would like poverty more than surrendering, loss of wife/husband is the dasa of Sa comes.

2) Sa in 10th

Good money, good education, fame, leadership, Govt. service, interest in dance drama movie etc, bad period at the end of Sa Dasa, will like chicken or bird meat, considering worldly success good even though the end period of Sa Dasa would be bad.

For Leo Lagna:

1) Ma in 4th

Bad health for father and mother in the childhood of the native. Quarrels in house (in which the native is born), may be in the childhood of the native the house was not that good (may be made up of backed/non-backed stones, but not plastered or the like, even though a strong house - but this will change in due course of time), Won't get much money or land property from family, loss or not getting much help from relatives or living away from relatives, going abroad, living with hard work and through service under somebody.

2) Ma in 9th

Will do things that his father won't like, name and fame due to luck, earns money and worldly success through own effort, no help from brothers/sisters but instead money loss due to brothers/sisters, unique personality, may like red color and dress with reddish shades, worshiper or Siva or Sakti, loss of luck, too much interest in sex (If Ma-Ve combination any ware in horoscope this may lead to troubles in own family life as well), will have own income, Govt. or equivalent service.

Now go on arguing and find out which one is better. ;)

Vinita Kumar:

Quote

Vinita, while we're on this, we shouldn't lose sight of the fact that a yogakaraka is one of those planets that has what it takes but not necessarily deliver regardless. Proper

placements in rasi and navamsa are vital, and that depends on inherited purvapunya and all that sort of thing.

Unquote

Yes, Yes, Yes!

Quote

Just as a statistical exercise, if you consider the various placements of Sa for a Taurean, you'll find that the number of rasis that's really favorable as placement positions vis-a-vis Cp and Aq are very limited; in fact, I'd say there are only two places, which are the Venusian rasis, but in one of them too would be a marana sthana! Mars for a Leonian isn't so limiting :)

Unquote

In fact, the above statement made me look at all the yogakaraka planets to see what u mean. It appears there is a fairly equal division of favorable placements for yogakaraka planets in all (sthir) rasis. Mars would be favorable in 4th, 5th and 9th Houses for Leo, Venus also in 4th, 5th and 9th Houses for Aquarius and Saturn in 5th 9th and 10th houses for Taurus. If you want to take out badhaka sthana from the reckoning, it doesn't affect the results.

But even then, having a benefic Venus as a yogakaraka would be better than a malefic yogakara, don't u think? Furthermore, Venus is also exalted in a kendra for Aquarius, and therefore may be "better" than the other 2 yogakaras, placement-wise. Rasi-wise, God deals a fairly even hand, don't u think? Placement-wise, of course, each to his past punya-papa actions. I may have been pulling your leg when I talked of "superiority" of one yogakara over the other.

But actually, I don't know enough about this to enter into a serious discussion with any of you guys. Furthermore, this is the result of some very un-systematic, muddled up learning most of which has to be unlearned anyway.

Vernalagnia:

Quote

It appears there is a fairly equal division of favorable placements for yogakaraka planets in all (sthir) rasis. Mars would be favorable in 4th, 5th and 9th Houses for Leo,

Unquote

Assuming Ma retains lordship of Sc:

- a) 4th would be unfavorable, since it'd have no digbala + would be at 8th from 9th
- b) 5th is favorable though purists would harrumph at a malefic in a trine
- c) 9th would be unfavorable, being 6th from 4th and retaining potency as a badhaka. Good digbala is a plus.

Venus also in 4th, 5th and 9th Houses for Aquarius

- a) Ve in 4th is fantastic for comforts, conferring malavya yoga, but is 8th from 9th, thus a mixed blessing. The kendradhipati dosha is another consideration.
- b) 5th is excellent
- c) 9th is very good too. A natural benefic in a trine is something you'd want. Maternal and land-related matters might be a bit of an ask, being 6th from 4th.

If you go this way, you'll notice that save for Aq, Saturn for Taureans doesn't really have any place to be posited comfortably. Ditto (nearly) for Libran natives, although an exalted placement in lagna too would be passable.

Vinita Kumar:

Agreed! Anything to do with malefics is not too good anyway. Among Mahapurusha yogas also Shasha yoga and Ruchaka yoga are not rated that "fortunate". What do you say about placement of Saturn in 6th for Taureans? It has "good" digbala, doesn't it? It aspects 2 upachaya houses of which one is its own house and one Trik sthan for which it is karaka.

Vernalagnia:

Quote

Agreed! Anything to do with malefics is not too good anyway. Among Mahapurusha yogas also Shasha yoga and Ruchaka yoga are not rated that "fortunate".

Unquote

My wife's chart has a debilitated retro Saturn in 7th, which might be an oblique Sasa yoga which is known to confer an old, vice-loving, dumb hubby... so astrology isn't all tosh :o)

Quote

What say u about placement of Saturn in 6th for Taureans? It has "good" digbala, doesn't it? It aspects 2 upachaya houses of which one is its own house and one Trik sthan for which it is karaka.

Unquote

There's a rule about Saturn, which states that it does good to the house it's placed and mars the houses it aspects (the exact reverse for Jupiter, I might add). Apply that to a fem with Sa in 6th and you'll see that the 8th (spouse), 12th and 3rd house effects are somewhat aberrated.

Sreenadh:

Dear Vinita ji,

Quote

Among Mahapurusha yogas also Shasha yoga and Ruchaka yoga are not rated that “fortunate”.

Unquote

Who are the rating authorities? ;)

Quote

About placement of Saturn in 6th.....

Unquote

Yap, the question is - What will you PREDICT for that?

Quote

It has “good” digbala,.....

Unquote

Yap, the question is - What will you PREDICT for that?

Quote

It aspects 2 upachaya houses.....

Unquote

Yap, the question is - What will you PREDICT for that?

Quote

of which one is its own house.....

Unquote

Yap, the question is - What will you PREDICT for that?

Quote

and one Trik sthan.....

Unquote

Yap, the question is - What will you PREDICT for that?

Quote

for which it is karaka.....

Unquote

Yap, the question is - What will you PREDICT for that?

Dear Verna ji,

Quote

There's a rule about Saturn, which states that it does good to the house it's placed.....

Unquote

Ok, the question is - What GOOD?

Quote

and mars the houses it aspects.....

Unquote

Ok, the question is - What GOOD?

Quote

(the exact reverse for Jupiter, I might add).....

Unquote

Ok, the question is - What BAD?

Quote

Apply that to a female with Sa in 6th and you'll see that the 8th (spouse), 12th and 3rd house effects are somewhat aberrated.

Unquote

Oh, god! At least some indication towards prediction is there. But is it clear?!

So the real question is WHAT PREDICTION SHOULD BE GIVEN TO EACH COMBINATION OR POSSIBILITY WE FIND? Easy escapes and astrological statements will not do. ;)

P.S.: Neglecting the actual predictions that should be given (or actual results that should be predicted), and giving more importance to astrological statements which are just a tool to arrive at those results, and in essence being held up in them is one of the pit fall

into which current astrology has fallen into.

Vinita Kumar:

I am a learner. How can I predict? (I only make conjectures and very often off the mark). Supposing you tell us what could be predicted?

Sreenadh:

That is why I started this Taurus Lagna discussion, just like once I did in VA forum with Aries Lagna discussion. :) Just read those discussions, and my mails on Aries Lagna prediction once again, and try to apply the same here for Taurus Lagna. Shouldn't we try to have a better idea about the life and events in a Taurus Lagna person? ;)

P.S.: I can only point my finger towards the Moon, it is you who should follow the direction pointed to by that finger and see the Moon. :) Osho said some thing like this, I am trying to quote the idea presented by him, since the same applies to the study of astrology as well. :) Here Aries Lagna discussion was that pointed finger, still only a few able to saw that Moon, and so I am trying to do the same here with Taurus Lagna. ;) I really sound like a saint...yah?! :))

Nature of Taurus Lagna Native

Vinita Kumar:

Here are some views on Taurus Lagna after reading posts on VA -

General Characteristics:

An earth sign = bound to home?, natives don't (like to) travel very much

An Arth sign = wealth (second house of the natural zodiac), like luxuries? Quadruped, bull, obstinate?

Ruler Venus = fond of physical pleasures, art, music, poetry, "finer" things in life? Karaka of spouse; Lord of 7th house of the natural zodiac = relationships, partnerships have special meaning?

Kalapurusha – 2nd H Taurus represents throat – neck – if Venus is not afflicted, do Taureans have a sweet voice, are fond of singing?

Significance of Houses, Signs and Grahas :

Sun, Mars and Saturn are less malefic since they own Kendra houses Benefic grahas are Venus, Mercury and Saturn (in an ascending order) ruler of Trikona houses (5,-

Mercury good for talking, intellect (?) but not good for children (Venus debilitated in Virgo ruler of 5th; Mercury a eunuch / barren graha). Saturn – a yogakaraka and a badhak planet so may have to struggle in matters relating to 9th and 10th houses, or results will be delayed/ in later life (?). Saturn exalted in house of Venus (6th) – so Saturn besides being a first rate benefic should destroy enemies, depending on placement?

7th House, karaka, Venus is superimposed on inimical Scorpio – reflecting difficulties in relationships/ partnerships / marriage? Venus exalted in house of Jupiter (11th), an upachaya house and therefore strong, but also house of nij dosha – inimical Moon owner of another upachaya house (3rd) also the house of courage and siblings – Moon not friendly towards Venus so will the native suffer due to lack of courage or / and something to do with siblings? Sun rules the house of sukha, not that malefic for Taureans being ruler of Kendra, but being a krura planet will it caste a shadow on sukha? Jupiter, ruler of 8th and 11th a functional malefic – so will Taureans never be lucky in matters of these two houses, or is this good for 8th house? But Venus is exalted in the house of Jupiter (11th) – so are Taureans likely to enjoy gains, good earnings, income? Mars not good for relationships for Taureans (Scorpio a hidden and insect sign – secret liaisons?) Mars also rules 12th, house of losses reinforcing its unlucky side for Taureans? But perhaps it is not a very bad malefic because it is also the ruler of a kendra.

I have not been able to quote the Sanskrit slokas in support of some of the above statements but some of these can be found in Chapter 34 of BPHS (Shlokas 35, 36 and 37).

This is the best I could do at present to interpret Taurus lagna. Would like to learn more and also get feedback from other Taureans.

Sreenadh:

Wow!!! That is wonderful! Well done!

Now we are on a ground to discuss Taurus Lagna in detail. I will describe, the basic analysis structure for Taurus Lagna in the next mail.

Don't you see how reading those mails on Aries Lagna in VA forum helped you in predicting 'results', than making a bunch of astrological statements? :) This is what I was pointing to. Actually this is the way we should look at every Lagna sign.

No criticism of your statements - since they merit more than that. :) I will describe the method of understanding Taurus Lagna (the method is essentially the same as used for Aries Lagna), and let the Taurus Lagna people and the knowledgeable astrologers who have a collection of people born in Taurus Lagna validate it. Thanks for the knowledge shared. :)

P.S.: Being yourself an individual born in Taurus sign how much helped you in deriving points? ;)

Souvik Datta:

Taurus Asc discussion.. may I contribute please... This what some people say...

AKHAND SAMRAJYA YOGA

A planetary combination producing a long life of affluence formed by Leo, Scorpio, Aquarius or Taurus as ascendant, making Jupiter rule either the 5th or the 11th house in a natal chart. The yoga also assumes that the rulers of the 2nd, 9th and 11th houses from the Moon are strong.

Have fun!

Sreenadh:

Taurus Lagna

Shape = Bull.

A good and beautiful body, almost a narcissist, care too much for the bodily and mental well being of oneself, selfish, good high, muscle body, healthy physique, beautiful walking style, likes vegetarian food than non-veg, strong thighs and bulky bottom, kind, helping nature, takes too much responsibilities, feels that life is burdened with too much responsibilities, takes life too seriously, mostly fail to see what others think and feel since he/she is too much immersed in his own thoughts and emotions.

Ta is a quadruped sign. This indicates that the native spend his/her childhood in a good house in a village in kingly manner. Agriculture, servants (helpers 3rd house), good amount of land property for relatives, etc will be part of memory. Sign Lord = Venus.

Probably dark brown skin or clear white skin, interest in music and other art forms, special interest in dress and cosmetics, big beautiful eyes, clear black beautiful hair, likes luxuries and enjoys sex. Oily skin, pimples etc and beauty problems due to that at teenage.

Ve is lord of Lagna and 6th exalted in Pi and debilitated in Vi There is a constant inner conflict in him. The mind is always ripped apart between selfishness and understanding of real justice. Mostly justice (Li) fails and Selfishness (Ta) wins. Since Ve is the 6th lord as well, the fight in support of or against sex life rules their life. Likes cleanliness and will try to exercise the same habit in others as well. Likes gardening, agriculture etc. Lagna lord exalted in 11th – will have elder brothers or sisters, but will get a chance to control even them like an elder one, as indicated by 11th lord exalted in 3rd. 6th lord exalted in 11th – will have many enemies. Lagna lord Ve debilitated in 5th – Will have some trouble having children. 5th sign Vi is female, indicating that the native will probably would have one or two (probably two since Vi is dwiswabhava sign indicating two) daughters. Lagna lord debilitated in Vi (naval portion), some trouble related to interior organs in navel portion. Pregnancy problems, urinary excretory organs related problems, infections etc is a possibility. 6th lord Ve is Female sign – enmity with ladies or due to ladies. Ve exalted in 11th – more than one elder ones (brothers/sisters). Ta is a stira sign, which indicates that the native has a steady nature, and at times fails to change with the changing situations. Due to this memory will be given more importance and good/bad memories would be cherished always. In essence he/she would like to live a half real/ half imaginative life.

3rd lord Mo exalted in Lagna. Some special preference as an youngster among co-born. Nature of mind and body of a Taurus native depends too much on the strength (pakshabala) of Mo for this reason. If Mo is week, then the native will have darkish skin, slim body, won't care much for beauty in the early stages of life etc. If Mo is strong, then the native will have a strong and bulky body, fair skin, plump body, will care too much about beauty and cosmetics even from the early stages of life etc. Mo (significator of Mother) exalted in Lagna indicates that, especially if the native is a girl, she would have to full fill many responsibilities at home like her mother. 3rd house Cn is a water sign, and the lord of it exalted in Lagna indicates that the native will have a special interest in Water sports like swimming, would like to bathe many times a day, will like to visit sea lakes and the like etc.

Here analysis is shown only for Lagna house. Continue with the same type of analysis for all the houses such as 2nd house, 3rd house etc, which will give a better picture

about the life and nature of the Taurus Lagna native.

Some other points

Mo owns 12th house from 4th (signifies mother). The 4th lord exalted in 12th house from Lagna. The significator of mother Mo gets exalted in Lagna. All these together indicates that, the hard life lead by the mother of the native will have a high impact on the memories and nature of the native. The native won't get much love neither from mother (4th house owned by a fire planet), nor from father (9th house owned by another malefic). He/She would be more affectionate towards the mother, and will think that the suffering to the mother is mostly caused by the father, even though there would be a some what good relation between the mother and father. A ruling father (or a father with bad habits such as drinking or the like) and an obedient/suffering/occasionally revolting mother is the general trend for Taurus native. This gives a hard impression of life for him, and he/she really tries to shake off and come out of this shade, and runs after happiness and life without worries. But for sure these memories leave a permanent mark on the native, making him/her improper to handle responsibilities. Coupled with natures like

selfishness, running after happiness, tendency to avoid responsibilities, taking life too seriously etc, makes the native fearful, an individual who normally lacks leadership qualities etc, makes him/her an improper fellow to handle independent responsibilities, or do true innovative revolutionary studies. But the native will never be ready to accept this fact, and always thinks and tries to project him/her as an able person. He/She always seeks for appreciation form all quarters and feels happy if it is awarded and feels offended if someone criticizes him/her, even if it is true.

But inside them they know this truth, and so respects those who do this kind of criticism but at the same time convinces them (through love) that he/she is not against them.

Some other points –

- Many brothers/sisters as pointed by 11th lord exalted in 3rd.
- Untimely death of elder co-born as indicated by 11th lord having 8th lordship as well.
- Relatives in high power in the past as indicated by 4th lord Su exalted in 12th.

- Pregnancy problems for women.
- Loss of relatives and high interest in family history as indicated by Stira sign in 4th and Su exalted in 12th.
- Job away from home (native place) playing a major role in life, even though the native will return to his native place later, and would have strong ties there.
- Unsatisfied married life, and early death of husband/wife than the native, as indicated by the lordship of 12th for the 7th lord.
- Long life (longevity) as indicated by the lordship of 8th house for Ju, an amrita graha.
- Planet that can cause either maximum damage or maximum help to the native due to its unique ownership of house and exaltation debilitation relations – Sa (father, guru, luck) and Ma (brothers/sisters, husband, sadness).
- The planet that can give maximum positive effect and happiness – Me (children and knowledge)
- Remedial gem stone – Emerald in platinum ring.

Remember that all these covers only 1/12 of what can be predicted after knowing that the native is born in Taurus Lagna. I hope others will continue with the same technique, and bring out the total general nature and life events of the native, just by knowing the fact that he/she is born in Taurus Lagna.

P.S.: I wait for more inputs on Taurus Lagna from other learned members. Please come forward and comment on the same.

[Editor: But after the above post, none came forward to discuss or continue the above thread branch! Got afraid of by the amount of info or what, I wonder! Anyway, the discussion was much informative, and the thread branched-out to cover other areas of knowledge. For example, Madhu ji's interest was on the 7th lordship of Mars and 11th lordship of Saturn for Taurus Lagna. So this discussion spanned as a new thread in new directions with the following post of Madhu ji]

Taurus Lagna – Real Life Experience

Madhu Nair:

While match making (Compatibility) is done by Keralite Astrologers, they use to out rightly reject the concept of Kuja or Chowa Dosha, if Mars occupies 7th Rasi Scorpio,

saying it is Mar's own sign, hence there is no blemish. However, in several charts it is repeatedly seen, Mars in 7th sign Scorpio leading to separation (Legal or otherwise) at some stage of life.

Sreenadh:

I agree. And would like to add that the only available sloka for rejecting Kuja dosha in 7th is “Saptame kuja dosha syat nakra karkatayor vina”, Meaning Kuja dosha in 7th can be neglected only for Cp and Cn. Even the authority of this sloka is questionable, since it is available only in a text called Jataka chandrika (This Jataka Chandrika is different from the well known text Leghu parasari, which is also known by the name Jataka Chandrika or Udu daya pradeepam)

Vinita Kumar:

Actually I have a whole lot of questions on Taurus Lagna but at the moment I will confine myself to just the following:

1. Do you think that just because of the basic nature of the Scorpio sign in 7th relationships would suffer (even if Mars is not there)?
2. Do you think that because badhak Saturn rules the 9th and 10 houses there is a struggle involved there as well?
3. Do you think Jupiter is the most malefic planet for Taurus Lagna being lord of 8th and 11th?
4. Do you think that Venus even though it is lagna lord is not that great for the Lagna, being ruler of 6th?
5. Do you think this Lagna has a special affinity to Mercury ruled Lagnas, going by Vasya relationships?

I'll stop here. Will be extremely grateful for your responses.

Panditji:

Yes, Venus is not a benefic for Taurus lagna, as it owns 6th. By order 1-5-9 are benefic (9th more than 5, more than 1). Similarly 3-6-11 are malefic (11 more malefic than, 6, than 3). So being 6th lord, Venus is more malefic than beneficence of lagnesh. Jupiter is malefic for Venus lagna, for Taurus Jupiter is 8th and 11th lord. So yes it is very malefic

Sreenadh:

I agree as far as you are speaking about Parasari system of Vimsottari dasa.

Madhu Nair:

Dear Vinita ji, For the 1& 2nd query I will answer in this mail whereas the 3rd one requires a little bit description and for that I will post a separate message.

1) Ofcourse, the nature of the sign counts, but still more importance is the lordship of Mars for Taurus Ascending. Let us remember that MT sign of Mars falls in 12H of loss. The element “Loss” (In relations) is more precipitated, when Mars occupies Scorpio for Taurus Ascendant. I am yet to form a final opinion in this matter, but I have repeatedly seen in my studies, Mars in Scorpio for Taurus Ascendant, leading to estrangement.

2) Need not necessarily. What we see in actual experience is , when one runs the sub period of Saturn (For Taurus Ascendant) one may get promotion (10th Lordship)in job with transfer(9th lordship) .Parents death coinciding with job securing period. (!0 is 2nd from 9 & hence a maraka for father and 7 from 4th, hence a maraka for Mother) Sale & purchase of vehicles/ properties etc, simultaneously (9 for purchase, 10 for sale), overseas journey for employment/training etc the list illustrative. Ofcourse it goes without saying Saturn need to be well placed from the Ascendant to reap beneficial results.

Taurus Lagna and 11th Lord

Madhu Nair:

For the sake of convenience, I may write FM, MMP etc. Actually I don't consider any planet to be fully benefic or fully malefic. Yes .I consider and rate Jupiter as MMP for Taurus Ascendant, then my rationale is totally different from that of Mr VK Chaudary's (SA Fame). Prior to that, let me tell you one thing, my approach is quite different from others. On my end, I rely on my experience as well as the experience of others, that I get as feedback rather than parroting Sanskrit slokas after slokas to substantiate a point. (By this statement, I am not attempting for reductio ad absurdum of the teachings of the Seers). I consider the textbooks (or Rule books) bequeathed to us by ancient masters as mere “Guides” and not anything more than that. I am also convinced more than in Sanskrit, a privilege of few scholars coming from the upper strata of the

society, it is in Tamil, the language of common man, treasure house of Jyotish knowledge is kept (Time has devoured almost all works in Tamil, with the owners of parchment/palmyra writings, blissfully ignorant of treasure house of knowledge in their possession, which they refuses to part even if it is moth-eaten, with a sizeable population getting converted at a fast pace; and for whom it has become mandatory to show allegiance/, loyalty to new faith , by denouncing , their own erstwhile culture and tradition .

Now I rank the malignancy of a planet in the following manner. Priority wise

—The 11 L & 11H occupants

—The 8L & 8H occupants

—The 12L & 12H occupants

—The 6L & 6H occupants —Please do remember the 6H is simultaneously a upachayastana (Improving house) as well as a Dustana (Unfavorable House). 6th is also one of “Arthatrikona”(Trigon, 2-6-10). That might be one of the reasons, the sub period of a planet, well placed in 6H, often leads to improvement in monetary affairs. Years back, I too was a great admirer of 11 H & 11Lord. I know, it is the house of gains without pains, sincere companions, fulfillment of all desires, elder co-born etc. By chance, I had an opportunity to read a write-up of a great Western astrologer by name RC Smith, in which he was saying from his experience that 11L or 11H occupants are evil. Since RC Smith study was based on Western Astrology that depends on Tropical Zodiac, where there is no Dasha system, I never got an opportunity to test his findings. In 1997, prior to his death, the outstanding Scholar in Jyotish, Sri R Santhanam, based on a thread of BPHS, wrote an article in TOA, captioned “Best and the Worst of 11House. Santhanam, in one of his letter asked me to test this aphorism in as many cases as possible that passes through my hand. From then onwards, I am observing the interesting role played by 11L and 11H occupants. In my studies I note though the intensity of this aphorism vary according to different Ascendant, in the case if Scorpio Ascendant, this finding, works like a Gospel Truth. Even if Mercury is well placed in an angle / trine, for Scorpio born, invariably it will bring untold sufferings to the native in its Dasha or sub period. I am yet to come

across a chart, with Scorpio rising, the Dasha or Sub period of Mercury has gone

without registering some unpleasant event in the life of the native.

Both R C Smith and R Santhanam found 11L & 11H occupants giving disease, debts, litigations, quarrels etc, the reason is 11th is 6th counted from 6H of disease, debts, sorrows, quarrel. Don't forget 11H is also the house of recovery from disease. The point is, along with some tangible gains, the 11L & 11H occupants, invariably bring sorrow, debts, litigation, quarrel etc, the exact event depends on the individual nativity. The rest in next installment

Vinita Kumar:

I want to express my heartfelt thanks for your responses, which are very much rooted to the ground. You will not believe that, I wrote several messages asking more questions, and none would be accepted by the computer. There must be a jinx. So I will stop here.

Vinita Kumar:

I read with interest your observations on 11L and 11H. Some people call it the house of "nij dosha". Being 6th from 6th probably its maleficence gets magnified. Jupiter being lord of 11th as well as 8th must be the most malefic planet for Taurus Lagna and I want to know what are the mitigating factors for this. Should D-9 be considered for this since Jupiter is the natural lord of the 9th? Or will I be going off at a tangent in doing this?

I shall be very grateful if you could help me with the analysis of the following chart (actually mine), so that I can reach a "fair" understanding of the planets. Since I have covered a fairly large ground in terms of life already spent spanning something like 5 MDs, matching of real life experiences with planets would become an important learning experience for me. In fact, the main reason why I started to study astrology in the first place was to reach a better understanding the self. But now I know there are other more "effective" ways of doing that. Somewhere along the line knowledge may become redundant, if not a hurdle to this pursuit. Notwithstanding the above there is a certain romance about the unfolding of the various layers of meanings in charts.

You had mentioned the importance of placement of planets. I am particularly interested to know the significance of alignment of 6 planets along the 2-8 axis, the interpretation of a retro isolated Saturn in 6th and the presence of 2 other retro planets. Are there huge karmic debts demanding dissolution? According to one definition all the

planets appear to be cursed (by the conventional definitions). But at times I feel so blessed!!! I shall be so grateful for your assistance in this regard. You could even write to me privately, if need be.

P.S. Birth particulars - 3rd July 1954; 2.45.15 a.m.; Lucknow.

Sreenadh:

Dear Madhu ji, you said -

Quote

Time has devoured almost all works in Tamil, with the owners of parchment / Palmyra writings, blissfully ignorant of treasure house of knowledge in their possession, which they refuses to part even if it is moth-eaten, with a sizeable population getting converted at a fast pace; and for whom it has become mandatory to show allegiance, loyalty to new faith, by denouncing, their own erstwhile culture and tradition.

Unquote

I agree with that statement completely. You are absolutely right. Some experiences of KV Sharma (The great scholar who was in search of such Palmyra scripts) come to my mind. You know what they are.

Kannan:

Dear Madhu ji, you said -

I have a different experience so far. Being a Scorpio Lagna person, Mercury never in his antardasas troubled me. I got married during Mercury's Antardasa in LL s Dasa, passed Graduation with good marks during Mercury Antra in Moon's Dasa. You wrote about:

Quote

- The 11 L & 11H occupants
- The 8L & 8H occupants
- The 12L & 12H occupants
- The 6L & 6H occupants

Unquote

In my chart I have got 11th, 12th and 6th Lords in their own houses (Mercury in Virgo, Venus in Libra and Mars in Aries). Also I have many good friends who act like my elder brother/sister and helped me in various ways in my life. As I am the eldest son of my

parents, I always looked for an elder brother/sister during my childhood and with God's grace, friends at different levels acted like a protecting shield for me. Is there anything related to 11th house on this.

Panditji:

I am not sure about occupants of 11 H. Intact I think Parashar says the 11th lord is malefic but I do not believe he attributes any maleficence to occupants of 11th house. It will depend on their lordships.

[Editor: Panditji was absolutely right and so this thread of discussion on 11th lord stopped. As a whole this was a very informative discussion that enriched the understanding of everyone]

29. Some important Questions and a Chart Analysis

[Madhu Nair, Kannan, Panditji, Sreenadh OG]

[Editor: While speaking about the 11th lord for Taurus lagna, Madhu ji made the following statement, which caused a full-fledged discussion about the benefic-malefic nature of 11th house lords]

Benefic-Malefic nature of 11th lord

Madhu Nair:

For the sake of convenience, I may write FM, MMP etc. Actually I don't consider any planet to be fully benefic or fully malefic. Yes .I consider and rate Jupiter as MMP for Taurus Ascendant, then my rationale is totally different from that of Mr VK Chaudary's (SA Fame). Prior to that, let me tell you one thing, my approach is quite different from others. On my end, I rely on my experience as well as the experience of others, that I get as feedback rather than parroting Sanskrit slokas after slokas to substantiate a point. (By this statement, I am not attempting for reductio ad absurdum of the teachings of the Seers). I consider the textbooks (or Rule books) bequeathed to us by ancient masters as mere "Guides" and not anything more than that.I am also convinced more than in Sanskrit , a privilege of few scholars coming from the upper strata of the society , it is in Tamil, the language of common man, treasure house of Jyotish knowledge is kept (Time has devoured almost all works in Tamil , with the owners of parchment/palmyra writings, blissfully ignorant of treasure house of

knowledge in their possession , which they refuses to part even if it is moth-eaten , with a sizeable population getting converted at a fast pace ; and for whom it has become mandatory to show

allegiance/, loyalty to new faith , by denouncing , their own erstwhile culture and tradition . Now I rank the malignancy of a planet in the following manner. Priority wise

—The 11 L & 11H occupants

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—The 6L & 6H occupants —Please do remember the 6H is simultaneously a upachayasthana (Improving house) as well as a Dustana (Unfavourable House). 6th is also one of “Arthatrikona”(Trigon, 2-6-10) . That might be one of the reasons , the sub period of a planet, well placed in 6H ,often leads to improvement in monetary affairs.

Years back, I too was a great admirer of 11 H & 11Lord. I know, it is the house of gains without pains, sincere companions, fulfillment of all desires, elder co-born etc. By chance, I had an opportunity to read a write-up of a great Western astrologer by name RC Smith, in which he was saying from his experience that 11L or 11H occupants are evil. Since RC Smith study was based on Western Astrology that depends on Tropical Zodiac, where there is no Dasha system, I never got an opportunity to test his findings. In 1997, prior to his death, the outstanding Scholar in Jyotish, Sri R Santhanam, based on a thread of BPHS, wrote an article in TOA, captioned “Best and the Worst of 11House. Santhanam, in one of his letter asked me to test this aphorism in as many cases as possible that passes through my hand. From then onwards, I am observing the interesting role played by 11L and 11H occupants. In my studies I note though the intensity of this aphorism vary according to different Ascendant, in the case if Scorpio Ascendant , this finding, works like a Gospel Truth. Even if Mercury is well placed in an angle / trine, for Scorpio born, invariably it will bring untold sufferings to the native in its Dasha or sub period. I am yet to come across a chart, with Scorpio rising, the Dasha or Sub period of Mercury has gone without registering some unpleasant event in the life of the native.

Both R C Smith and R Santhanam found 11L & 11H occupants giving disease, debts, litigations, quarrels etc, the reason is 11th is 6th counted from 6H of disease, debts, sorrows, quarrel. Don't forget 11H is also the house of recovery from disease. The point is, along with some tangible gains, the 11L & 11H occupants, invariably bring sorrow, debts, litigation, quarrel etc, the exact event depends on the individual nativity. The rest in next installment

Kannan:

I have a different experience so far. Being a Scorpio Lagna person, Mercury never in his antardasas troubled me. I got married during Mercury's Antardasa in LL's Dasa, passed Graduation with good marks during Mercury Antra in Moon's Dasa.

You wrote about:

- The 11 L & 11H occupants
- The 8L & 8H occupants
- The 12L & 12H occupants
- The 6L & 6H occupants

In my chart I have got 11th, 12th and 6th Lords in their own houses (Mercury in Virgo, Venus in Libra and Mars in Aries)

Also I have many good friends who act like my elder brother/sister and helped me in various ways in my life. As I am the eldest son of my parents, I always looked for an elder brother/sister during my childhood and with God's grace, friends at different levels acted like a protecting shield for me. Is there anything related to 11th house on this.

Panditji:

What your birth data ?

I am not sure about occupants of 11 H. Infact I think Parasara says the 11th lord is malefic but I do not believe he attributes any maleficence to occupants of 11th house. It will depend on their lordships.

Madhu Nair:

You are correct in your statement that Parasara didn't attribute malignance to 11H occupants. But in case studies, 11H, supposed to be a beneficial House, for both NB & NM, are found to reflect some aspect of 6H, during the sub period of a planet stationed in 11th, irrespective of lordships.

Sreenadh:

Pandit ji clearly differentiates 2 things. He accepts that -

- 1) (As per Parasara system) 11th House lord is malefic (in Vimsottari dasa).
- 2) (As per Parasara system) Planets posited in 11th House (irrespective of their significance and lordships) couldn't be assigned the same malefic nature (in Vimsottari dasa). Theoretically the argument is correct - and I would like to be with it.

But ofcourse-

- 1) Any planet placed in 11th (or any other house) can give bad results (according to their significance, lordship and sign in which they are posited etc).

But can it be "independently" attributed to the placement in 11th is a question. When many variables come into play how can we be sure that it is the independent effect of placement in 11th? There are no supporting quotes as well. So I would like to be with Panditji on this. Yap, I know you have many example horoscopes to sight. I know, but let us hold this issue for a moment and move on.

Some important questions

Panditji:

It is beneficial that we take a chart and analyze it. Here are the things that we can debate about

1. Whether the chart should be analyzed from lagna and/or chandra

This can be a bit tricky, imagine you propose a theory with classical reference, say 11th lord is malefic in its dasha, and we find 11th lord giving great results. A closer inspection may reveal that the 11th lord from lagna is infact 9th lord from chandra and is involved in a rajayoga from chandra. Now the question one needs to ask is whether this kundali works better from chandra lagna. What are the strengths on such a graha in navamsa? Do we look at navamsa position vis a vis main chart lagna or navamsa lagna.

2. What is the length of a year in a dasha 365 or 360. (This can be very important in timing events

3. Do we look at Nakshatra position of planets when assigning dasha phal? I.e. a graha in Nakshatra of 10th lord gives results of tenth house etc.

4. How to apply the often sited kedradipati dosha, saptamesh dosha, maraka dosha etc.

There are many such practical questions that will arise and we need to address them one

by one with all the nuances discussed.

Sreenadh:

All relevant questions. Thanks. I was thinking about discussing them, because these questions are very very important. Let us approach them one by one.

Quote

1. Whether the chart should be analyzed from lagna and/or chandra

Unquote

Ans: Which ever is stronger.

Now the question is how to determine whether Lagna sign or Moon sign is stronger. Traditionally we depend on two slokas.

(i) “Hora swami guru nja veekshita yuta nanyascha veeryotkata” - Varaha hora Meaning, If Lord of the sign, Ju or Me aspects (Drishti) or posited in the sign then that sign becomes stronger (gets more importance).

(ii) “Lagnam lagna patou balena sahite tatulya veeryam vidu

Tatraivopachaya stite sati tato veeryolkadam jayate” – Jatakadesam

Meaning, the strength of the sign is equal to the strength of the sign lord. If the lord of the sign is posited in Upachaya (3-6-10-11) sign from there onwards then the sign becomes stronger (gets more importance).

We apply both these conditions to Lagna sign and Moon sign, which ever is getting more points are considered stronger (more important). So here the traditional answer is pretty clear. Other related relevant (but not that important) points to remember -

* Lagna is important as far as body is concerned.

* The importance of Mo increases as the years (age) increases.

Quote

2. What is the length of a year in a dasha 365 or 360. (This can be very important in timing events

Unquote

There is no support visible for the year length 365.2425 in traditional literature, but it seems logical and relevant. But we have supporting quotes for the use of 360-day Savana year length in texts like Jatakabharanam by Dundi raja. So 360-day year is the traditionally acceptable one. Even the Dasa and antara period allotted in Vimsottari

dasa reflect the importance of 360-day year. But we are still unaware of its logical or rhythmical importance. But due to traditional support from classics I would like go by 360-day year. As far my experience is concerned,

- The 360-day year length gives correct results when used with Chandrahari Ayanamsa

(Here both the year length and Ayanamsa gets traditional support)

- The 365.2425 day year length also reflect the same or similar dasa-antara when used with Chitrapaksha Ayanamsa.

(But since the year length and Ayanamsa lack traditional support, I reject this and stick with the first)

Quote

3. Do we look at Nakshatra position of planets when assigning dasha phal ? I.e. a graha in Nakshatra of 10th lord gives results of tenth house etc.

Unquote

I am yet to see such slokas. But the system seems logical, and predictions for the placement of Graha in various Nakshatras are available in epics. But as I said earlier, I am yet to see slokas that correlates Stana-graha phala (Place-Planet prediction) for Nakshatra with Bhavas. But I strongly feel that such slokas would be present. It seems to be relevant approach.

Quote

4. How to apply the often-sited kendradipati dosha, saptamesh dosha, maraka dosha etc.

Unquote

Kendradhipati dosha and Maraka stana dosha is mentioned in Leghu Parasari. That means these are concepts specially applicable in Vimsottari dasa. Leghu parasari itself gives directions on where to use it. “marakatwapi cha taylor maraka stana samstiti.....tadwidha” and the like. Indicating that these are concepts that are important only in the death time determination. i.e. In which Dasa and antara death could happen (If we use Vimsottari dasa). I think these concepts are irrelevant in all other contexts, since Rishi horas do not speak a word about it. :)

Quote

It is beneficial that we take a chart and analyze it.

Unquote

Yap. I agree. Venkata's chart we discussed here earlier is a good example for point 2, i.e. whether to use 365.2425 year or 360-day Savana year.

Sreenadh:

Even if it is considered that 11th lord could be considered as a natural malefic, no texts in Arsha school or Jain school supports it, and thus it becomes a concept provided by Parasara or the followers of his system. There also its use is limited to Vimsottari Nakshatra Desa since the rule is described in the text Ududaya Pradeepam. I don't think any body (including Parasara) permits us to consider 11th lord as a natural malefic in all circumstances. Even if the statement is worthy it is applicable only for Vimsottari dasa system, I feel. That is the only context in which the rule is mentioned, and we are not supposed to forget the context while following rules. Thus it turns out that 11th lord is NOT a natural malefic even in the eyes of Parasara (or his follower?) EXCEPT in the context of Vimsottari dasa. In the eyes of all other Rishis

11th lord is a benefic, and they are not using the Vimsottari dasa system. I think we should weight things against this background.

P.S: Who wrote Ududaya Pradeepam? Parasara?! There is no such reference available. It should be a text of later origins that tries to enhance the Vimsottari dasa system taught by Parasara. The 11th lord malefic rule might have been his invention, not of Parasara. If there is any evidence that BPHS states the same, please let me know.

Panditji:

What I said was true only for Vimsottari dasha and that too only for dasha analysis. So for Aquarius lagna, Guru dasha becomes malefic, but guru himself in a static analysis is a natural benefic, and it is so all the time. This is the crux of astrology and Vimsottari dasha that people miss. One has to do a static analysis first, and then apply dynamic model, i.e. dasha.

So in the kumbha lagna chart let's say that 5th lord is with guru, it adds benefic influence to the 5th house, but guru mahadasha or anter dasha is not benefic. Also let us not forget the chart read from chandra as well.

It is better to get an example chart and go through dasha analysis. Laghu parashari is also worth discussing and it gives lots of finer points and people just do not apply.

Then there is SA approach that has no classical foundation, in that system 11th lord is considered very benefic, it is completely against Parasara teaching.

Sreenadh:

Quote

So in the kumbha lagna chart lets say that 5th lord is with guru, it adds benefic influence to the 5th house,

Unquote

Yap, I agree, as per the Mihira statement “Hora swami guru jcha veekshita yute nanyascha veeryolkada” Meaning if Ju, Sign lord (where the planet is posited), or Me is along with then the ability of house and planets to give (especially benefic) results are amplified. So if 5th lord is with Ju, the strength (or the ability to give results) 5th lord (here Me as per your example) gets amplified.

Quote

guru (vimsottari) mahadasha or anter dasha is not (generally) benefic (since Ju is 11th lord for Aq lagna).

Unquote

Yes, it is true as per the teachings of Leghu Parasari (Udu daya pradeepam).

Quote

Laghu parashari is also worth discussing and it gives lots of finer points

Unquote

Yap, I agree. It is one of the good books (no, it is THE best book) I have seen, while using Vimsottari dasa prediction system. Yes, it is very much worth discussing. But the only thing I questioned is assigning the 11th lordship malefic concept to BPHS. That is why I was asking whether there is any such reference in BPHS. Even if BPHS does not mention such things, the points Leghu parasari taught are VALID.

P. S. 1) : Laghu Parasari (While dealing with Vimsottari dasa system)

2) Bhavartha Ratnakaram (While dealing with Bhava phala)

These two unique, and the result of true research, and of almost unquestionable authority, I feel. It seems that the statements in these texts comes from true teachers, “after sufficient experimentation”.

A chart Analysis

Kannan:

Dear Sreenadhji, Madhuji and Panditji, Thanks for your reply on my post. I am giving below the birth data.

DOB : 25th September 1973

TOB : 11:31:58

POB : Latitude: 9°18'N Longitude: 76°48'E

I think Jupiter's aspect on Mercury and his association with 10th Lord Sun is also important.

Sreenadh:

I think this chart could be useful in our studies.

Kannan - Natal Chart

Date: September 25, 1973

Time: 11:31:58 am

Time Zone: 5:30:00 (East of GMT) Place:
76° E 48' 00", 9° N 18' 00"
-, India

Altitude: 0.00 meters

Lunar Yr-Mo: Pramadi - Bhadrapada

Tithi: Krishna Chaturdasi (Ve) (40.77% left)

Vedic Weekday: Tuesday (Ma)

Nakshatra: Poorva Phalguni (Ve) (43.15% left)

Yoga: Subha (Su) (59.61% left)

Karana: Sakuna (Ma) (81.54% left)

Hora Lord: Saturn (5 min sign: Ta)

Mahakala Hora: Saturn (5 min Sign: Pi) Kaala

Lord: Venus (Mahakala: Venus) Sunrise:

6:14:05 am

Sunset: 6:14:48 pm

Janma Ghatis: 13.2450

Ayanamsa: 24-13-41.77

Sidereal Time: 11:24:51

I am using Chandrahari Ayanamsa (44 min more than Lahari) and 360 day Savana year length. JHora is used for preparing the chart.

This chart should be read from Lagna, because -

- 1) Lagna lord Ma is in Upachaya house (6th) from Lagna.
- 2) Lagna lord is strong and therefore the strength of Lagna is equal to that. And should not be read from Moon sign, because -
 - 1) Ju, Me or Su (Moon sign lord) does not aspect (drishti) Leo (the moon sign)
 - 2) Moon sign lord is not in Upachaya from Leo and is not strong
(Su is moving towards its debilitation)

Now let us consider and analyze the points he said :-

Quote

Being a Scorpio Lagna person, Mercury never in his antardasas troubled me.

Unquote

Why don't. Me is the 11th lord posited in his own sign. But I would doubt, whether it send him away from home. Virgo sign and the 8th lordship indicate that.

Quote

I got married during Mercury's Antardasa in LL s Dasa,

Unquote

Of course 8th is Mangalya stana and 11th is Labha stana, (So, Mangalya Labha = Marriage) and a relation with lagna or lagna lord is a must for any result to furtify. So Ma- Me is ok for marriage.

I would like to go one step ahead and ask, whether it was between Aug 2001 and Oct 2001 Since at that time. Ma->Me->Ve was running. Ve is the 7th lord. Or between Feb 2002 and 2002 April, since at that time Ma->Me-Ju was running. Ju is the 2nd House lord and is the Navamsa lord of Ve. Ve in 12th, its own house. His wife would be from a well to do family.

It is possible that her own house is at a distance from the native's house - probably 1 city apart at least. By the way the native is also from a good (above moderate) family. May be due to his good job and good will, he is getting married from a better family.

Quote

passed Graduation with good marks during Mercury Antra in Moon's Dasa.

Unquote

Of course. Mo aspects (drishti) 4th, the house of academic education, and Me is in the 2nd house (Vidya stana) from Mo, the dasa lord. Going one step ahead, Was it between Nov 1993 and Feb 1994 when it was Mo->Me->Me; Or in June 1994, i.e Mo->Me-Su ; or between Aug 1994 and Sep 1994, i.e. Mo->Me->Ma.

Quote

I am the eldest son of my parents

Unquote

No wonder, when Lagna lord Ma is placed in Aries, which indicates 'Agraja' (Elder brother). So the native itself is the elder brother, it indicates.

Quote

Also I have many good friends who act like my elder brother/sister and helped me in various ways in my life..... friends at different levels acted like a protecting shield for me.

Unquote

No wonder when the 11th house which indicates, elder brothers/sisters it was to happen. Me also signifies adopted or later created such relations. Also note that Ju (which signifies elder brothers/sisters and relatives) aspects (drishti) Me. It means that even with in relatives there would be many who fulfill the craving for elder brothers/sisters of the native.

Phew! I feel I have crossed the limits, and so I am ready to accept wrong predictions.

Kannan:

Many thanks for analyzing the chart. You have got many correct points. My comments are given below. Also I have some doubts.

Quote

Me is the 11th lord posited in his own sign. But I would doubt, whether it send him away from home. Virgo sign and the 8th lordship indicate that.

Unquote

Yes, Mercury sent me 3000 Kilometers away from home. But I don't view that as a trouble, as that placed me where I am now.

Quote

Marriage - between Feb 2002 and 2002 April, since at that time Ma-Me-Ju was running.

Unquote

Sorry, you have not got the correct timing. It was in Jan 2001.

Quote

Ve in 12th, its own house. His wife would be from a well to do family. It is possible that her own house is at a distance from the native's house - probably 1 city apart at least.

Unquote

Yes, my wife's home is 4 hrs journey from my home.

Quote

By the way the native is also from a good (above moderate) family. May be due to his good job and good will, he is getting married from a better family.

Unquote

Here is a doubt. Do you think Venus powerful than Mars? Mars is retrograde too, and in effect in life Mars and Venus are equal. In some ways she is strong and in some other ways I am strong.

Quote

Passed Graduation - Was it between Nov 1993 and Feb 1994 when it was Mo->Me->Me; Or in June 1994, i.e Mo->Me-Su ; or between Aug 1994 and Sep 1994, i.e. Mo->Me->Ma.

Unquote

Sorry, I think the result was out in June 1993.

Quote

Phew! I feel I have crossed the limits, and so I am ready to accept wrong predictions.

Unquote

You have not crossed the limits, infact I will be happy if you say more.

Sreenadh:

I never said that your going away from home, would be bad in any respect. With Me in his own house, it gave the best, and it was beneficial for your life.

Marriage time - the prediction is off by 1 Month.

Graduation time - the prediction is off by 6 months.

As Madhu ji says,

Quote

I have my own doubts about the accuracy of your birth chart primarily for the reason you have given even the seconds of Time. Is it a rectified chart? If so who rectified it?

Unquote

I too doubt your BT. But let us hold it for a moment. Let us assume that Your BT is right. I have something else to say (about your horoscope) for the benefit of all. Listen to that.

Sreenadh:

Dear all, here I have a question - How much correct was our approach? I would say it was wrong. Why? I will explain.

We decided that the total prediction should be done starting from Lagna. Right? Then we went on to depend on Vimsottari dasa starting from Moon to determine event timings! Is that not a wrong approach?

Let us assume that the BT given is correct. (We hold the doubt about BT for some time)

If we decided to depend on Lagna (since Lagna sign is stronger than Moon sign), is it also points to the fact that we should use Vimsottari dasa starting from Lagna? If we depend on Vimsottari dasa starting from Lagna in which desa-antara-paryantara this events fall?

As earlier we did we will depend on Chandrahari Ayanamsa and 360 day Savana year length.

We get -

1) Marriage

Marriage (Jan 2001) - Ve->Sa->Sa->Ve !!!

Is that not interesting?! Ve is the significator of marriage and is the 7th lord. Sa is the planet that is placed in Mangalya stana (8th house). Ve is in the 5th house from Sa indicating good results in Dasa-Antara!!!

So again we can ask (sharpening the timing) -> Was the marriage before 14th of Jan? Since Ve Sookshma ends by 14th of Jan. And if it fails we can assume that the BT is wrong.

2) Graduation

Graduation (June 1993) - Ve->Mo->Me->Su !!!

Is that not interesting?! Ve is the significator of 4th house. Mo is the planet aspecting (drishti) 4th house. Me is the significator for education. Su is the significator of government (ruler). Su-Me forms Nipuna yoga (good for education and intelligence) in 11th (house of gain).

So again we can ask (sharpening the timing) -> was it between 12th and 16th of June? And here also if it fails we can assume that the BT is wrong, put the blame on BT.

The point is, if we decide to depend on Lagna sign for prediction (since it is stronger than Moon sign), then it better to depend of Vimsottari Dasa starting from Lagna. Similarly if we decide to depend on Moon sign for prediction (since it is stronger than Lagna sign), then it is better to depend of Vimsottari Dasa starting from Moon.

P.S.: Looking at Kunda longitude, I can see that it falls on Jyeshta. The Lagna longitude also falls in Jyeshta!!! So either there is NO ERROR in BT or there is a 6 min error in BT, I would guess.

Kannan:

Thanks for looking at my chart again. My comments below –

Quote

Let us assume that the BT given is correct. (We hold the doubt about BT for some time)

Unquote

Do you believe in birth time rectifications? or should we keep the birth time recorded at the time of birth.

Quote

So again we can ask (sharpening the timing) -> was the marriage before 14th of Jan?

Since Ve Sookshma ends by 14th of Jan. And if it fails we can assume that the BT is wrong.

Unquote

Marriage was not before 14th Jan. Can we fix birth time on the basis of marriage time. If we have not got other events in life looking at the dasa period, then?

Quote

Graduation - So again we can ask (sharpening the timing) -> Was it between 12th and

16th of June? And here also if it fails we can assume that the BT is wrong, put the blame on BT.

Unquote

Sorry, I don't remember the exact date, and my diary of that period is not with me now.

Sreenadh:

Quote

Do you believe in birth time rectifications? or should we keep the birth time recorded at the time of birth.

Unquote

I do believe in BT rectification, since the Rishi horas speak about that. But still it is a research trying to recover lost methods. Applying it in horoscopes searching for correct BT is a heavy task. It is also necessary that the available methods (on BT Rectification) should be verified first. I requested many to come forward to do the same or do the Male/Female verification from horoscope that is also related to that. But no body seems to dare or getting interested. I am still learning and trying to understand the systems, told in classics, at least trying to verify them by myself. At least that I could do I think before death.

Madhu Nair:

I have my own doubts about the accuracy of your birth chart primarily for the reason you have given even the seconds of Time. Is it a rectified chart? If so who rectified it? Now regarding our hypothesis of the evil power of 11L, for a moment, just forget about that. Even a strictly traditional approach, could have foretold some problems for you in the major period of Mars and sub period of Mercury. The Dasha lord Mars forms shashtashtama 6/8 axis with the sub period Mercury and the sub period Mercury is the Arch enemy of Dashanath. Mercury is also the sign depositor of two natural malefics viz Saturn & Mercury. Further, Mercury is in the lunar asterism of Mars in 6H of Dispute, litigation, disease etc. Mercury has lordship of 8H of sexual union; and has the second ranking planet in terms of speed in the planetary cabinet and is closely connected with pre-mature ejaculation and the likes. I am not overlooking the aspect of Rx Jup in debilitation to your Mercury. With so much blemish attached to Mercury, if its sub -period, especially in the MD of Mars was totally comfortable in every

respect, then we should completely discard the entire predictive system in vogue and start from the scratch to discover a new method of analysis that works.

Note: All the points discussed above is done by avoiding/overlooking the point of evil lordship, attached to 11L, as brought by me, in my earlier message. If this is your chart, and if your family life is smooth and free from bickering, I am totally helpless to make any further comments.

Kannan:

Thanks for the post. I would first like to humbly state that I am a learner and my purpose of posting my experience and giving birth data was only for learning the principles of astrology. If in any way my post offended you, I apologize. I never wanted to prove anything or object your views by saying my experience.

Now coming to the points.

1. Yes, my birth data is rectified (by a South Indian Jyothisha Guru)
2. My recorded birth time is 11:29 (even I don't doubt this as my grandfather was very particular on noting this)
3. By God's grace I had not experienced any significant problem during Mars-Mercury. Rather Mars-Venus was a tough time, during this period my beloved grandfather died (a great loss to me).
4. You said

"If this is your chart, and if your family life is smooth and free from bickerings , I am totally helpless to make any further comments"

Please don't be so hard on me. By God's grace my family life is smooth. I am confident that Lord Narayana and Devi Lakshmi protects me from troubles and I am devoted to them.

[Editor: The possible interpretation we can draw from the chart analysis of Kannan ji are that,

- 1) The concept and approach followed by Madhu ji regarding 11th lord is possibly wrong.
- 2) The BT provided by Kannan ji is not correct and BT rectification is required in such charts.
- 3) The use of Savana year length may not be correct in timing of events using vimsottari dasa. [Another possibility supported by astrological classics is the use of Suryasiddhantic Ayanamsa (Chandra hari ayanamsa) along with 360 degree year length].

Any way this single exercise is not enough to arrive at conclusive remarks about the above points]

30. Exaltation-Debilitation and Root Triangle – some facts

[Sreenadh OG, Vinita Kumar]

Sreenadh:

The following is a statement, souvik ji made in his group –

Quote

See although arch rivals Mars get exalted in the house of Saturn right? Any views on this?

Unquote

Can we discuss this Exaltation-Debilitation, Moolatrikona (Root triangle) issues?

There are some interesting facts. For example -

1) About Exaltation/Debilitation

Lords of nearby signs gets exalted in opposite signs. Me (lord of Ge and Vi) and Ve (lord of Ta and Li) gets exalted in opposite signs Vi and Pi. Ma (lord of Ar and Sc) and Ju (lord of Pi and Sg) gets exalted in opposite signs Cp and Cn. Su and Mo are kings, and it could be considered that both of them should be considered together and both have rulership over Cn and Le. The exaltation degree for Su is 10 deg Ar. The exaltation degree for Mo is 3 deg Ta. Combining them the middle point falls on 21 deg Ar. And the exaltation deg for Sa is 20 deg Li. Opposite signs!

2) About Moolatrikona

* Trikona means triangle

We could see 3 sets of triangles in this case. (i)

Ar-Le-Sg

Ar = Moolatrikona of Ma

Le = Moolatrikona of Su

Sg = Moolatrikona of Ju

(ii) Ta-Vi-Cp

Ta = Moolatrikona of Mo

Vi = Moolatrikona of Me

Cp = none

(iii) Ge-Li-Aq

Ge = none

Li = Moolatrikona of Ve

Aq = Moolatrikona of Sa

Is that not interesting. Moolatrikona means root triangle. Does they indicate the placement of planets at some far ancient time? Why this triangles should become root (base) for these grahas? Are they stronger while in these triangles?

* Trikona means 5th house

Trikona = Trine = 5th house.

Tri-trikona=Trine of trine = 9th house

Ar = Moolatrikona of Ma

Le = Moolatrikona of Su = 5th from Ar

Sg = Moolatrikona of Ju = 5th from Le

The same applies to the other 2 triangles as well. Minimum inputs. I stop here. Now you debate, and find new logics.

Vinita Kumar:

Quote

Minimum inputs. I stop here. Now you debate, and find new logics.

Unquote

Can't this be just admired, appreciated, wowed, without debating and finding logic? The emerging rhythms and patterns of this knowledge are truly amazing! The 4 signs that get left out of exaltation and debilitation are again opposite to each other and perhaps nicely balanced

Gemini (Air) - Sagittarius (Fire)

Leo (Fire) – Aquarius (Air)

Wonder why water signs get totally left out of the Moolatrikonas? Is it that the root base of the planets is predominantly fire (heat), vayu (air, gases) and rock (earth) with very little water? Also whether exaltation/debilitation and moolatrikona of Rahu-Ketu were later developments and therefore questionable?

Sreenadh:

Quote

The emerging rhythms and patterns..... nicely balanced.....

Unquote

Yap, that is the thing behind it all, that makes us wonder.

Quote

Wonder why water signs get totally left out of the Mooltrikonas?

Unquote

Would you like have a small input? Let us consider the Moolatrikona and the Kroora /Soumya classification. Kroora = Cruel. The word has almost the same meaning as Malefic. Kroora/Soumya is same as Male/Female classification of signs. Now -

Aries = Moolatrikona of Ma = Kroora sign = Ma is Malefic

Taurus = Moolatrikona of Mo = Soumya sign = Mo is Benefic Leo

= Moolatrikona of Su = Kroora sign = Su is Malefic Virgo =

Moolatrikona of Me = Soumya sign = Me is Benefic Libra =

Moolatrikona of Ve = Soumya sign = Ve is Benefic

Sagittarius = Moolatrikona of Ju = Soumya sign = Ju is Benefic

Aquarius = Moolatrikona of Sa = Kroora sign = Sa is Malefic Isn't

that nice? Does it shed any light on your doubt?

Quote

Also whether exaltation-debilitation and mooltrikona of Rahu-Ketu were later developments and therefore questionable?

Unquote

Yap, you are right probably.

31. Psychics and Ayanamsa

[Vijayadas Pradeep, Sreenadh OG, Pandit Arjun]

[Editor: During a discussion on Ayanamsa Vijayadas Pradeep ji spoke-out the following words, which lead to a detailed discussion on Psychics and Ayanamsa]

Vijayadas Pradeep:

May be we should seek the help of psychics like the renowned Sri Yogi Karve ji of

Mumbai who is able to give the correct birth times of individuals as also the exact planetary positions at birth. His daughter Pinky Karve is also a gifted psychic. K N Rao ji has referred to them several times in his write-ups on astro matters. May be there are other psychics in India who are languishing in oblivion. If anyone knows such gifted beings we should take immediate steps in seeking their knowledge.

Sreenadh:

Just one question, in which way these psychics can help us in the study of astrology? We are trying to learn astrology and not psychic methods.

Of course we should respect their abilities, but objective study of the same is almost impossible. There are many branches of astrology like “Nadi system” etc itself that works like a pure psychic system. If we start a discussion group in Delhi or the like, we can invite such people, so that we could learn what ever we could get from them. But for now, we are even unaware what they can teach us, or what astrology related info they can provide us with.

If you are mentioning the name of Psychics for the selection of Ayanamsa, then -

- Psychics are also human beings and the value that is ascribed to there opinions will vanish once they die.
- Only Mathematical/logical/experimental proof can hold a concept against turbulent wind of time

So we should better go for the second choice.

Vijayadas Pradeep:

My feeling is that when many basics of jyotish have come down to us from mystic origins, like the dasa periods for each Graha and so on. I really wonder sometimes what great geniuses they must have been to work out charts without all the facilities we have today like accurate clocks and lat/long of a place. How did they cast charts then? What Ayanamsa they used then? Their intuition must have been really fantastic to say the least.

Today everyone is uncertain about the Ayanamsa. This is in spite of the many intellectual giants amongst us today. So I thought it is a futile exercise to speculate on the Ayanamsa mathematically. The great Rishis were intuitive or psychic. Obviously then such problems as relating to Ayanamsa could perhaps be solved only by such

living greats in our society!

May be we could explain it all later on. Just like we do today regarding many of our customs and traditions whose meanings were lost with the passage of time. It was some loud thinking on my part.

Sreenadh:

Quote

How did they cast charts then? What Ayanamsa they used then?

Unquote

They (at least the followers of Surya-Siddhanta) used the Ayanamsa mentioned by that. And that is clarified again by true research and now a days known also by the name Chandrahari Ayanamsa.

Quote

I thought it is a futile exercise to speculate on the Ayanamsa mathematically.

Unquote

Even all the Rishis who wrote all these Siddhantic texts depended on mathematics to clarify and calculate planetary position and Ayanamsa then who are we to say it is futile! Surya Jataka (By the Rishi Surya) and Brahma Siddhanta speak about the use of Ayanamsa. Are we going to challenge that?!

Pandit Arjun:

In those times, astrology was never taken as a tool for prediction. Help of astrology has come only in medieval days. During olden days all sages were termed TRI KALA JNANI viz. those who are aware of the past, present and future. All these sages used to see and foretell things with their divya-drishti (intuition or clairvoyance). Even today most astrologers (including myself) depend heavily on divine intuition and less on a horoscope.

Having said this, the present day man needs scientific corroboration and substantiation from classics for any thing we predict. Hence the job of an astrologer has become more difficult and each astrologer has started learning and relearning the whole subject with a scientific view to equip himself to answer any query from his visitor.

Sreenadh:

Dear Arjun ji, I agree with you. Dear Pradeep ji, in the earlier message I said:

Quote

Surya Jataka (By the Rishi Surya) and Brahma Siddhanta speak about the use of Ayanamsa.

Unquote

Now I know there are 2 more texts that speak about Ayanamsa - Bhaskareeyam Golabadhadikaram and Leghu Vashishatam. So we can get support from at least 3 texts by Rishis and 1 other ancient text that speak about Ayanamsa -

- 1) Surya Jathakam (By the Rishi Surya)
- 2) Brhma Sidhanta (By Sage Brahma)
- 3) Leghu Vasishtam (Rishi Vasishta)
- 4) Bhaskareeyam Golabadhadikara (By Bhaskara)

Ofcourse there are many texts of later origin as well that speaks about the same. [Editor: This thread ended there. None asked what are those exact references, which would have made the discussion more informative and useful]

32. Quality of Graha Drishtis

[Vinita Kumar, Sreenadh OG, Vernalagnia]

Vinita Kumar:

I would like to know the following from the esteemed members of this forum:

1. What is the quality of drishti of grahas when they are functional malefics and natural benefics, or natural malefics and functional benefics, i.e., Jupiter and Saturn for Taurus Lagna. I had heard from somebody that the malefic / benefic nature applies to placement and not to drishtis. In the above example, Jupiter will always cast a benefic drishti and Saturn a malefic drishti even though their functional nature may be different. Are there any classical writings to support this?

2. It is well known that malefics in Upachaya houses are good. But having become “good” is their drishti on other houses also “good”?

Sreenadh:

Quote

I had heard from somebody that the malefic / benefic nature applies to placement and not to drishtis. Are there any classical writings to support this?

Unquote

No. If planet is malefic, drishti also is malefic. If planet is benefic, drishti also is benefic. But remember, primarily this benefic/malefic classification itself is wrong. Whether a planet is benefic or malefic depends on “about what you are thinking?” To site and example if you think about longevity then Sa is benefic, if you think about sadness then Sa is malefic. If you think about spirituality Su is benefic, if you think about heat related diseases Su is malefic, if you think about donating things or martial arts Ma is benefic, if you think about accidents Ma is malefic. If you think about education Me is benefic, if you think about impotency Me is malefic and the like it goes. The same principle applies to Combinations, Dasa-Antara etc as well. For example - If you think about sex then Ve-Ma combination is benefic, if you think about spirituality Ve-Ma combination is malefic and the like it goes.

Quote

2. It is well known that malefics in Upachaya houses are good.

Unquote

It is a too general statement. And will not help in prediction. But of course if somebody is good then there drishti also is good.

Vinita Kumar:

I thank you for a very insightful response! So would the strength of the drishti depend on the strength of the planet? Do retro-planets exercise a strong drishti?

Sreenadh:

Quote

Would the strength of the drishti depend on the strength of the planet? Do retro planets exercise a strong drishti?

Unquote

I feel that naturally it should be. But I would have to refer to know what the classics say.

Vernalagnia:

While we are on the topic, would the potency of a graha's drishti be affected by its own strength and afflictions? For example, would Jupiter's aspect on Virgo from Capricorn be the same as that on Pisces from Cancer? If drishti means an influence by sight, it should have some correlation to the influencer's position too... what's your take?

Sreenadh:

You indicated: The strength of Dishti should have a relation to -

- The graha who cause drishti and
- The graha on which the drishti falls.

All this has importance if Drishti is something like Rasmi (Rays). If Drishti is something like angle, then what would be your opinion? But I am yet to find a clue by ancients indicating that drishti is Rays or Angle. Why can't it be something else – for example, a mere construct?

I think the first you indicated is considered in calculating drishti in shashtyamsa, I think (need to refer). But I am against it since the ancients are talking about Drishti (Full or partial) throughout a sign only and not about gradually increasing or decreasing drishti within a sign for each degree. This concept of associating Drishti with each degree originated only after Sripati I think, about 10th century AD. So even if we accept the points indicated by you, we shouldn't forget the "equal drishti through out the sign" concept of Rishis. The points put forward by you are logically correct, since a man without education and talents usually can not be assigned a highly paid job by a helping friend – similar to the drishti from a well placed Graha cannot be of much benefit to a badly placed Graha. Worthless friends (read badly placed grahas) will be of no use to a man is with good education and talents (read Graha with good placement). This is normal logic. But still we need to have some support from Sanskrit astrological classics. Need to search for the same. I don't want to act authentic with out being the same.

Quote

If drishti means an influence by sight, it should have some correlation to the influencer's position too... what's your take?

Unquote

Still in pending.... ;)

[Editor: This thread got dropped there itself and never taken-up again. I don't have any answer to this question till now. The discussion raised some valid doubts that are yet to receive an authentic and convincing answer]

33. Moolatrikona concept and History of astrology

[Sreenadh OG, Kishore Patnaik, Pandit Arjun]

Moola Trikona Concept

Sreenadh:

Quote

Moolatrikona means root triangle. Does they indicate the placement of planets at some far ancient time?

Unquote

Moola Trikana (Root Triangle) of planets are –

- Mars in Aries
- Moon in Taurus
- Sun in Leo
- Mercury in Virgo
- Venus in Libra
- Jupiter in Sagittarius
- Saturn in Aquarius

It seems like a possible planetary position! Was there such a planetary position in some ancient past when astrology originated? It could be! For sure some secret is there behind!

Given below is a chart of BC 3663 June 29 Sunday, generated by JHora; Just to indicate that a similar combination is possible.

Moolatrikona - Chart (BC 3663) Date:

June 29, -3662

Time: 7:00:00 am

Time Zone: 5:30:00 (East of GMT) Place:

75 E 46' 00", 23 N 11' 00"

Kota, India

Altitude: 0.00 meters

Lunar Yr-Mo: Kaala-yukta - Bhadrapada Tithi:

Krishna Shashthi (Ve) (3.82% left) Vedic Weekday:

Sunday (Su)

Nakshatra: Rohini (Mo) (96.88% left) Yoga:

Vajra (Mo) (80.32% left) Karana: Vanija

(Ve) (7.64% left) Hora Lord: Venus (5 min

sign: Aq) Mahakala Hora: Sun (5 min sign:

Aq) Kaala Lord: Sun (Mahakala: Sun)

Sunrise: 5:38:09 am

Sunset: 7:08:33 pm

Janma Ghatis: 3.4108

Ayanamsa: 54-13-25.80

Sidereal Time: 0:57:04

For this date, the planets are placed as follows –

- Mars is retrograde and is in Pisces (Not in Aries)
- Moon in Taurus
- Sun in Leo
- Mercury in Virgo
- Venus in Libra
- Jupiter in Sagittarius
- Saturn in Aquarius (and is in retrograde)
- Rahu is in Sagittarius
- Ketu is in Gemini

[Note: I am now in Kota, Rajasthan, and I thought about this around 7.00 am, and that is the only reason for selecting the above place and time]

Please note the following points from the above planetary position -

- Except Ma all other planets fulfill the Moolatrikona condition.
- Just to make Ve appear in Li, Chitrapaksha Ayanamsa is used.
- I don't have any argument that astrology started in this period, or that this year has any special importance.
- It is just a cute info came to mind while playing with JHora and Moolatrikona concept.

Sreenadh:

Let us play a bit more with this data, it seems to be very interesting exercise –

Some place names like Prag Jyotisha, Kamakhya etc (places with historical

importance) which Chandrahari ji had mentioned was there in my mind. So I just searched for the place name starting with “Prag” in Jhora place search and got the place name “Pragpura”. Pragpura = Ancient city. Yap, it sounds good. ;) I don’t know where this place is, just having fun. Then I just re-casted the horoscope taking 6.00 am as birth time; just for fun; and got the following result -

Moolatrikona - Chart (BC 3663) - Skanda

Date: June 29, -3662

Time: 6:00:00 am

Time Zone: 5:30:00 (East of GMT)

Place: 76 E 06' 00", 27 N 37' 00"

Pragpura, India

Altitude: 0.00 meters

Lunar Yr-Mo: Kaala-yukta - Bhadrapada Tithi:

Krishna Shashthi (Ve) (7.84% left) Vedic

Weekday: Sunday (Su)

Nakshatra: Krittika (Su) (0.81% left)

Yoga: Vajra (Mo) (84.56% left)

Karana: Vanija (Ve) (15.69% left)

Hora Lord: Sun (5 min sign: Aq)

Mahakala Hora: Mars (5 min sign: Li)

Kaala Lord: Sun (Mahakala: Sun)

Sunrise: 5:26:54 am

Sunset: 7:17:06 pm

Janma Ghatis: 1.3794

Ayanamsa: 54-13-25.80 (Chitrapaksha)

Sidereal Time: 23:58:14

We get the following planetary position -

- Mars is retrograde and is in Pisces (Not in Aries)
- Moon in Taurus
- Sun in Leo
- Mercury in Virgo
- Venus in Libra

- Jupiter in Sagittarius
- Saturn in Aquarius (and is in retrograde)
- Rahu is in Sagittarius
- Ketu is in Gemini

I felt as if it is the natal chart of Skanda (Kartikeya), the originator of Kalatantra (Astrology)! Look at that!

Nakshatra = Krittika !

Mahakala Hora= Mars (Kumara)!

Weekday = Sunday (The first day of week as per Indian system, Also indicates Siva)!

Hora Lord = Sun (Siva)!

Kaala Lord= Sun (Mahakala: Sun)

Lagna lord (Me=Young Prince, Kumara) and Ma (Kumara) aspecting lagna!

2 planets exalted, 5 planets in Own house, Ve Vargottama!

Shall we create a story that - "Skanda, the originator or astrology born in the ancient city of Pragpura, in BC 3663 June 29, Early morning 6.00 am. Hee is considered to be an incarnation, and son of God Siva, Krittikas nurtured him in the childhood etc". :) Please don't misunderstand, nothing serious here, just having fun. :)

P.S.: Even if Moolatrikona graha placements have some importance, this is not that planetary placement. If the ancients got Sa, Ju, Su, Ve, Me, and Mo in the right place; then they could never commit a mistake in mentioning the actual placement of Ma. So it should be another point in time, which caused this Moolatrikona concept. It is also possible that Moolatrikona concept is not at all related to planetary placement at any point of time, but rather a result of theoretical and conceptual considerations. So instead of making new stories, let us continue our study and search.

Origin of Astrology – Vedic or Tantric?

Kishore Patnaik:

Once it is said Most Indians are knowledgeable, spiritual and intellectual but when it comes to History, they act most ridiculous and gross. The ancient science of astrology has its origins in times much earlier than what you have indicated. The Origins of astrology have started with the Jyotish, the Vedang. In Vedic times, they were mostly

concerned with timing the vedic events such as Rituals and festivals. In the very old days, there were only Brahmins in this society and they were also called Asuras. They were mostly cow rearing people living in both forests and towns. They were mostly helped by Rakshasas, the predecessors of Yavanas. The word Rakshasa means one who protects. Hence, these people are mostly meant for protecting the herds of cows as well as protecting their masters. However, I do not think there was the concept of private property in the strict sense of the word. There were commercial traders called Panis. While these people are heavily into commercial trading, the agriculture was non-existent and at most, only done in wilderness and not in a systematic way.

Indra, whose travel has been established from Iraq during the time of great deluge, has come to introduce cultivation of rice and ruler ship. The purusha sukta describes the heavy fighting that took place between the Gods (read the people of Indra) and the people who are living in towns. The story of Vrita getting killed in the hands of Indra is one such episode and occupies a prime place in RgVeda, The society has undergone heavy changes, especially with the development of such new concepts as private property and caste system. The same story is retold as the episode of Prayag, wherein the King sacrifices his body to Devas.

More over, there are several knowledgeable people who came along with Indra such as Kasyapa and perhaps, Brhspati. Certainly, this kind of people has a hand in giving new direction to the sciences already established in the Land of India.

This was a time of consolidation of ancient knowledge, synthesis of social forces and advent of new sciences. It is at this time that the Jyotish was practically used for timing events of mundane affairs, to start with, those connected with agriculture. Slowly, the Jyotish has found its way into the daily lives and people started remembering the stars in which one was born, timing the marriages and important Meta physical events such as Coronations etc. Yet, even during the time of Sri Rama, people more depended upon the Nimitta and sakuna (omens) than on astrology.

But by the time of Mahabharat, there were several books were written and the samhitas were innumerable in number and there were many methodologies adopted in predicting and reading charts. It is Sage Parasara who has been gracious enough to compile all the samhitas into one book and have given the most authentic set of rules of

astrology for the posterity of mankind. So, at time you are talking of, Lord Krishna was already born and Sage Parasara was older to Sri Krishna by 100 years or so.

Hence, you are postponing the beginnings of astrology by several thousands of years. More over, the name of Pragjyotishpur (and the land of Kamrup, for which it was the capital) is connected with more of black magic but not with astrology.

In any case, even if we agree on the lining of events as given above, it is virtually impossible to find out when they have taken place. Hence, it is virtually impossible to find out the beginning of astrology in its present form also! Hope you will agree with me.

Sreenadh:

Read the full message first! I never argued that astrology originated in that period or that that planetary position was important! I have clearly stated it at the end of the mail! It was given only to indicate that, planetary position as indicated by Moolatrikona could actually occur.

Quote

The ancient science of astrology has its origins in times much earlier than what you have indicated.

Unquote

I know that, agree to it completely. But you should know that JHora full version allows chart calculation only upto BC 5400, and I was looking for a planetary position that fulfills Moolatrikona planetary position at least to an extend, as just part of research. It is not even necessary that such planetary position have any relation with the origin of astrological system. That too I have stated at the end of the mail.

Kishore Patnaik:

Of course, I have read the entire message. What else one can make of the following statement?

Quote

This gives the Moolatrikona of all planets. It seems like a possible planetary position! Was there such a planetary position in some ancient past when astrology originated?! It could be! For sure some secret is there behind!

Unquote

I have also read that you have no arguments to state that this is the planetary position,

which indicates that this is origination of astrology. Hence, I took it that you have assumed that the planetary position indicates the possible origin of astrology but not arguing over that! I could only understand that you are assuming but not arguing that the planetary position indicates the origination of astrology! So, I have to put in my two pence to show why astrology could not have started at that point of time.

Of course, no doubt I got impatient because this concerns history and so far as History is concerned, I feel that most educated and sensible people in India also either do not know the correct history or how to appreciate it. Nothing personal in that. Anyway, no worries if you agree with me!!!

Sreenadh:

Your message prompted me to have a re-look at the previous message by you. The primary reaction is –

- Such stories are not going to help, due to the following reasons –

- 1) Astrology does not seem to have originated with Vedas, but much before that. It was only stellar astrology and Tropical calendar that can find its firm root in Vedic system. The system we follow today has mostly a Tantric basis, may be the ruminants of Sindhu-Saraswathy civilization. The word Kalatantra the concept of Signs co-relating the degree-minute division of zodiac with Prana (breath) are all part of the Tantric system.
- 2) The Rishi names in Vedas are indicative of the subject dealt with in the sloka and does not indicate persons. It is well accepted concept supported by Dayananta Saraswaty, Arya samajam, and many other scholars. There are ancient Sanskrit quotes that say the same as well.
- 3) Except the Sayana bhashya (which was a interpretation of Vedas for the purpose of Yagas) we don't have even a single good translation/interpretation of Vedas, when it is stated in the Vedic literature it self that Adhibhouthika (worldly) – Adhidaivika (divine-assigning imaginary personalities)-Adhyatmika (spiritual) etc concept should be used for interpreting Vedas. We don't have a single interpretation of Vedas in these lines. There is another statement that the Vedas should be interpreted based on Shadangas - i.e. 6 branches of Vedas such as Astrology, (Jyotisha), Ethics and Laws (Kalpa) , Etymology (Nirukta), Phonetics (Siksha), Grammar (Vyakarana),

Peotry (Jhanda). We don't have a single interpretation of Vedas in these lines as well. We should know the fact the Sayana Bhashaya actually helped in destroying the original meaning of Vedas, than to safe guard it. Only it is Yaska who tried to uphold the truth at least to a certain extend. Just think of the stupid text "Karma vipakam", an astrological text, by Sayana as well. That orthodox cast Brahmin nearly killed astrology as well! If you don't have "Karma vipakam" with you, just have a look at Prasnamarga, you will find some slokas from it in that text.

- 4) How many of us know that "Agnimeele purohitam" (the first sloka of Rigveda) mainly deals with Grammar, and is speaking about the use of vowels? How many of us know that in Rigveda both Sidereal and tropical zodiac is distinguished and described?
- 5) Don't think that every knowledge exists in Vedas, they contain just the seeds of most of the Indian knowledge branches. The science, mathematics and technology had grown far from that by now.
- 6) There not even a single proof in support of Aryan Invasion Theory, except some misinterpreted Vedic slokas. If people like Chandrahari argue that those descriptions are rather related to celestial phenomenon and calendar controversy between vedic and non-vedic cultures, with supportive proof what would be your answer?
- 7) Sidhu-Saraswathy civilization had provided large archeological evidences, where is the archeological evidence for a separate "Aryan" culture existed here?! (Or even a separate vedic culture, except the literature, can we show ruined buildings, places where Homas (Fire sacrifice) were conducted or the even the ruins of great palaces of epic kings?) The scenario we see before us is "history accepting stories, with out seeking or depending on Archeological evidences"! What is the evidence provided by the Sidhu-Saraswathy culture says? Was the skeletons were of people of Dravidian origin!! No, it is not! What is story of newly found city under see near Bombay? It existed almost in the same period or prior to Mohanjadaro and Harappa! If you argue it is not – then is there any archeological proof that it is related to vedic or epic culture? (Put literary proof aside for some time, the Vedas had already put us into enough confusion with there various misleading interpretations, and not providing much

archeological proof!)

8) If we study the literature and (astrology, architecture, religion etc related) knowledgebase of Dravidian people in Sankham period (1st century AD), and compare it with Sidhu-Saraswathy and Vedic literature and knowledgebase, then it is easy to understand that –

- o Sindhu-Saraswathy Civilization, Vedic civilization (?) and Dravidian Civilization are entirely different – even though much mix-up took place in the later period.
- o Sindhu-Saraswathy Civilization was most scientifically advanced of the three and of the earliest origin.
- o Dravidian civilization was the latest of the three, but it was the one later helped in the survival of most of ancient knowledgebase especially in the period of Arabic and English invasions, may be due to geographical and cultural factors.
- o The names of ancient gods worshiped in nether north or south of India have little in common with the Vedic gods, even though later the local concepts of various gods got merged with some half vedic puranic gods.
- o The contributions of Jain and Buddha schools of thought that existed almost from Vedic period can not be neglected, and they were almost like a separate culture, similar to Dravidian or Vedic. This makes the differentiation of culture and religion very difficult. These streams should be valued and given due place in the history and knowledgebase we posses, let it be astrology or vastu or any other subject.

9) If the Sidhu-Saraswathy people were this much-advanced in architecture (vastu) do you think they were unaware of mathematics, astrology, yoga etc, when there is direct evidence (as told by historians and archeologists) for the continuous continuation of several of that practices (bricks, type of jewelries, pots etc) even today?

10) Why there is not a language link between Sindhu-Saraswathy civilization and Sanskrit? The Sindhu-Saraswathy civilization is supposed to have used a language without swara chinhas (symbols indicating vowel sounds). And in the Indian subcontinent now there is almost not even a single language that exist this characteristics including Sanskrit! In my limited knowledge the only such language I know is English, (there could many others as well I am not an expert on such subjects), but I am not

fool enough to co-related the language of Sindhu-Saraswathy civilization in any way to English which is one of 5th or 10th century origin (I don't know, when English originated). Do you have any clue, why the language of Sidhu- Saraswathy civilization lacks Swara chinhas while in Sanskrit it is used in plenty?

11) Why vedic gods got discarded so easily, when the non-vedic gods continued to exist (or get mixed with the popular religion), and still the Vedic-literature held its place? What is the knowledge base and power that helped the Tantric system to survive and even merge the vedic stream into it?! As you know all the temples exists today are the products of Tantric system and not part of Vedic culture! Vedas are "used by" the Tantrics and the popular majority to safeguard there original beliefs! Even though much mixing took place, the original system survived and the Vedic system got merged into it! Take religion, astrology, medicine, or any other subject – it is a fact, we can find!

12) If we don't know answer to many questions, then it is better to go up to there are say – rest I don't know, than making stories

13) The last but the most important statement is – It is completely wrong to make stories with conducting an extensive research study on the subject. It is a violation of learning and research principles! Even after study, baseless story making should be avoided.

14) We are astrologers and better talk about the subject we know, rather than start doing story making for history. The historians (they are already hysterical) are doing that for long, and still teaching wrong stories. :) The condition of the study of history is so pathetic in our country that, even a History post graduate (MA) does not know how to read an ancient script, or how to protect a Palmyra leaf, or how to collect archeological evidences, or the worst even the outlines or system used by his own subject! Hurah...! To all...! :))

P.S: There could be many more reasons listed, as I am supporter of Asuras (Tantrics) as well. Yap, similar to the fact that I am a supporter of Vedic, Jain, Budha, Dravidian and all other available type of knowledge streams in ancient India.

Kishore Patnaik:

Frankly speaking, I did not understand much of your mail. I am speaking of something

and you seem to be speaking something entirely different.

That Indra has come from Iraq during the great deluge is an irrefutable fact. THIS IS NOT ARYAN INVASION! But that Indra has tried to invade puras (hence, called Purandara) or that he has tried to kill successfully a brahmin kid like Vrtra who is also called Asura is also an irrefutable fact. That he has killed sachidevi's father, an Asura king, while Sachi is variously described as a brahmin lady is also given in the puranas. Thus, the later stories always described the people from same families(belonging to these times) either as brahmanic or as Asuric depending whether the story teller liked them or not. Thus, while the father of Vrtra is a brahmin, vrtra is an asura. Sachi is a brahmin, but her father who valiantly fought Indira to stop him from kidnapping her is an asura. So, in the pre caste days, the people who were described as brahmins later belonged to the sect of Asuras.

The purusha suktam describes the fighting between devas and the established society(read the townships or janapadas- purusha means the construction of pura or the society of the towns) and how this society was made a mincemeat in a long long sacrifice (read war) to create a new society based on the four Varnas. The asuras became brahmins and the fighter followers of Indra turned out to be the ruler class or kshatriyas; a conglomeration of panis from the vanquished society and the agriculturists from the society indra came to be called as Vaisyas and the rest of the people who are simply workers came to be called sudras.

Now by the time of these changes, there were indeed Vedas and good amount of knowledge but not in the way they existed today. The changes in the society have changed the Vedas also and most of the sciences also have taken new shape. One of them is Astrology. As I have said, during the Vedic times, the astrology has concerned itself only with timing of ritualistic events. After the establishment of four fold society, the agriculture has set in and also, the population has increased manifold.

Thus, the agriculture needed to flourish and Jyotish was one of the tools to see that it flourished. Jyotisha has vividly described what kind of rains to expect (megha garbha sastra) depending upon the moment in which the clouds are “impregnated”. It also has started fixing muhurats for sowing the seeds and harvesting the growth.

With the increase in population and number of trades and the flourishing of private

property, the jyotish has slowly started telling one's fortunes. But this has taken place prior to the Ramayan times.

No matter when Ramayan has taken place, it certainly precedes Mahabharat (about 5000 years ago) and all the things I have talked in my earlier mail belonged to these times-pre varna days through Mahabharat times. Whereas all the names, events and times (such as sayana, sangam age, Indus valley period etc) you have mentioned belonged to much later times to Mahabharat. And hence, there is no comparison.

Hope you will recognize the difference in what I am talking and what you are talking.

Pandit Arjun:

Kishore ji and sreenadh ji both have given beautiful insights into the history of astrology.

Everyone agrees that in Vedic period, astrology was never used for predictions or for casting horoscopes. It was meant only for fixing Muhurtas, purely based on the movement of stars/planets. janma Nakshatra used to be of utmost importance and used to be the single deciding factor. Due to expansion of all subjects, astrology has become a scientific tool with various varga charts and dozens of new systems. However, if one mixes astrology with Hindu mythology in which planets are painted as gods and demons, they sound irrational and illogical which is why people are losing faith in astrology. If the same astrology is presented as a science based on astronomy, which is a subject that deals with the movement of stars and planets, surely it gains popularity in all nations.

Due to the commercialization of remedies like worshipping shani deva with oil abhishekam and all other gods for ailments of malefics, astrology has been reduced to a WAY or FAITH ONLY FOR HINDUS. Since planets and stars treat all humans equally (i think they are not made only for Hindus), let us strive to PRESENT ASTROLOGY as a subject for all humans instead of just Hindus.

Sreenadh:

Thanks for the beautiful mail.

Quote

Everyone agrees that in Vedic period, astrology was never used for predictions or for casting horoscopes. It was meant only for fixing Muhurtas, purely based on the movement of stars/planets.

Unquote

I felt like disagree only to this point since I have heard the Atharva veda sukta –

“Jyeshtakhnam jato vichrtoremasya moolabarhanat paripahyanem”

Meaning, if a child is born in Jyeshta Nakshatra, his elders (brothers and sisters) will not live long. If a child is born in Moola Nakshatra, his root family will be destroyed. Does it not indicate that Sidereal predictive astrology existed in that period? Then why can't horoscopes - If not Rasi chakra based, then Nakshatra chakra based?

But then I read the following statement by you -

Quote

Janma Nakshatra used to be of utmost importance and used to be the single deciding factor.

Unquote

I felt, might be you too mean what I said.

Pandit Arjun:

As mentioned in your concluding remark, I too meant what you said about prediction based on stars. Due to so many systems of casting horoscopes, so many Ayanamsas and so many dasha systems and yoga karaka under one system becoming a badhaka under another system, intelligent people are putting more queries on this subject. Through this group I wish to share or learn to present astrology as a subject for all humans, not just Hindus since, all humans are affected by planets and not just Hindus in this part of the world.

Sreenadh:

Quote

Through this group I wish to share or learn to present astrology as a subject for all humans, not just Hindus since, all humans are affected by planets and not just Hindus in this part of the world.

Unquote

That was beautiful. I agree with it completely.

Kishore Patnaik:

Dear arjun punditji, Namaskar. From what you said, I conclude that we should present Astrology as a Secular science. Both the greatness and bane of the Indian

sciences/thinking is that every concept is shown to be having its roots in spirituality and every science, its base in Vedas. Even a violent science like Archery has been connected to spirituality. Every powerful missile has been assigned a mantra and is supposed to be presided by a deity. If this is supposed to be true, then why should people like Arjuna and Karna had to toil so much to practice archery? All that they needed to do was to sit in one corner of the gurukul and memorize the necessary mantras and bang, they would have become the masters of archery!

In fact, the need to present a science secularly has been recognized long ago by the Doctors. The early Indian medical and surgical sciences had their conceptual roots in sankhya tattva of Kapila. While Kapila, who is recognized as one of the avatars of the Visnu, has indeed propounded an iswareeya sankhya, the later proponents have totally rejected concept of iswara, only because this has become a hurdle in practicing the medical sciences.

Unfortunately, this rejection has become so strong that it came to be believed that Kapila's propositions themselves are nireeswara in nature. For eg., Sankara has disliked kapila so much that whenever the word sankhya has come in Gita, he has interpreted it to mean the wisdom and not the school of philosophy proposed by Kapila!

My clients include Christians and Jains, who resist the Hindu rituals to be prescribed as remedies. Often, I prescribe them more secular remedies such as from Lalkitab or stones. Yet, I have made one Christian do tarpanas to his father, albeit without the usual paraphernalia of reciting mantras etc. He found that he is able to accomplish what he wanted to for a very long time - build a house- immediately after he has done such a remedy!!!

All said and done, Astrology is a spiritual science and it is not really possible to present it as an absolute secular science. But an attempt has to be made to present it to everyone, irrespective of their dharma.

Sreenadh:

Quote

In fact, the need to present a science secularly has been recognized long ago by the Doctors. The early Indian medical and surgical sciences had their conceptual roots in

sankhya tattwa of Kapila. While Kapila, who is recognized as one of the avatars of the Visnu, has indeed propounded an iswareeya sankhya, the later proponents have totally rejected concept of iswara, only because this has become a hurdle in practicing the medical sciences.

Unfortunately, this rejection has become so strong that it came to be believed that Kapila's propositions themselves are nireeswara in nature. For eg., Sankara has disliked kapila so much that whenever the word sankhya has come in Gita, he has interpreted it to mean the wisdom and not the school of philosophy proposed by Kapila!!

Unquote

Well said, and I agree with it. I too have a very high regard for the Sankhya system. [Editor: This thread ended there. Even though started as a simple thread for discussing Moola Trikona concept, it became a discussion about the history and origin of astrology presenting conflicting viewpoints favoring Vedic or Tantric. Anyway, as a whole the discussion was informative]

34. A doubt on the nodes - unanswered

[Vernalagnia, Sreenadh OG, Bharat]

Vernalagnia (to Chandrahari):

I thank you for that insightful post yesterday on ayanamsa. Since you so obviously have an analytical and scientific bent of mind, thought I would get a longstanding elementary doubt clarified - on whether it is indeed correct for us to automatically assume the nodes to be 180 degrees away from each other?

If I've understood correctly, the nodes are the two points where the lunar orbit intersects the earth's orbit, the lunar orbit being inclined at about five degrees to the earth's orbit.

We know that the diameters of the lunar and earth's orbits are roughly 59 and 11,765 times the diameter of the earth. From the surface of the earth, which is where we are as we look out, if two points are to be 180 degrees away from each other, they've to be directly on opposite points. Now from one of the nodes, if you draw a line touching the earth's surface and extend it, does it touch the other node? No way! It cannot. The line joining the

two nodes, and the line joining the nodes with the surface of the earth, forms a triangle; not a large-angled triangle, but a triangle nonetheless. This is the topocentric positioning. Even if you consider geocentric positioning, there still is a triangle formed between the center of the earth and the line joining the two nodes.

For accuracy, I recently put these down on a scale in AutoCAD and saw that the angle subtended by the nodes from the earth's surface is about 181.7 degrees. If true, this *can* mean that when Rahu is at 29-degree something in Aries, Ketu is at 0-degree something in Scorpio. That'll not only change the perspective of a chart, you know what can happen to divisional charts thereon :)

Why then do we assume that the nodes are always exactly 180 degrees away from one another? I'm not of course alluding to true and mean nodes here, which albeit another can of worms, still assume 180-degree constancy anyway.

I would be grateful if you could squeeze some time for us on this. I would first broached this topic a couple of years ago on an astrology group, without much luck.

[Editor: Neither Chandrahari ji nor any other member responded to this query, even though Sreenadh reposted it again in the group]

Sreenadh:

If it is true, we need to have a clear idea why Ra-Ke is notated 180 deg apart. I could see that the tradition and JHora supports the 180 deg difference style. Was there something wrong in the arguments put forward by Vernalagina ji, or was it right?

Bharat:

Your email prompted me to look around and I got this link.

<http://www.astrologyclub.org/articles/nodes/nodes.htm>

From the Animations given, the nodes appear to be 180 degrees apart or am I missing something big here?

[Editor: This doubt of Vernalagna remains unanswered till date. I hope that the possible responses from those who read this article will provide us with more clarity on this]

35. Ayanamsa debate

[Vinita Kumar, Sreenadh OG, Chandrahari, Rama Vootla]

[Editor: After seeing a chart reading conversation between Vijayadas Pradeep and

Sreenadh, where Vijayadas Pradeep provided all the major events with date before hand, Sreenadh co-related them with the then running dasa and presented it in group. One reading this a thought provoking mail came from Vinita ji, that caused the following discussion]

Vinita Kumar:

I do admire you for your scientific study of astrology. But when I went thru your message to Pradeepji I couldn't help thinking how (relatively) easy it is to correlate dates with events when you actually know the events that have taken place. Supposing you had not known about these events, would it have been possible to predict with the same certainty?

One is the patterns and rhythms in time that make it "conducive" for something to happen - the probabilities, some which can be actualized and some which cannot be actualized. There could be so many permutations and combinations that point towards an event happening.

Like the dasha, antardasha, pratyantardasha that you have used for "fitting in" the event with the rhythm/pattern of time. But do these rhythms not occur and recur in our lives and sometimes the same events may not happen? (Neutrinoes zig zagging in space - we cannot be certain of their path of motion). The other is our interpretation of these events. The interpretation has to differ depending on our perception. What "drives" an event (i.e., what dasha, antardasha, pratyantardasha)? I leave you with a quote of a person I respect in the field of KP astrology about the interpretation of "drivers" of the rail engine"

"Yes perceptions make a big difference. Like example of who is running the train:
 -engine is running the train.
 -tracks are running the train.
 -fuel [diesel or electric] is running the train.
 -station master controls and runs the train.
 -engine driver controls the engine and runs the train.
 -zonal HQ run all the train and control them.
 -it is rail minister or rail ministry who control and run the train.

-or guard control or runs the train. etc.

If you are seeing a horoscope/chart you can see different aspects in different perceptions and with different mind frames.” –Inder

So probably some “divya driti” is necessary to make sense of the whole thing (perhaps?).

Sreenadh:

Your example is good.

Quote

“Yes perceptions make a big difference. Like example of who is running the train:

-engine is running the train.

-tracks are running the train.

-fuel [diesel or electric] is running the train.

-station master controls and runs the train.

-engine driver controls the engine and runs the train.

-zonal HQ run all the train and control them.

-it is rail minister or rail ministry who control and run the train.

-or guard control or runs the train.

Unquote

But let me give you another example - A clock. :) A clock works due to many internal mechanisms and we are trying to know time from it which is not at all related to the clock. *What we need to know is simply how read time from the clock in the same way as told to us by our elders.* :) As far as astrology is concerned you can replace the word elders with Rishis, clock with horoscope and time with results in previous sentence. :) Neither the internal mechanisms of the clock nor the intricacies of the patterns of time that we are trying to read from it is not important as far as reading time by looking at a clock is concerned. :)

Let that zigzagging neutrinos there be in there frame in that patterns of time, and clock with its own intricacies in its own frame and the simple reading method for the normal simple astrologer. But alas! Now we don't know even how to read that clock! We should search the books written by those elders and find out how they did it. ;)

P.S: It is not good to depend too much on examples. Taking models for reality and then attributing the limitations of the model to reality is one of the mistake that had caused so many confusions in studies of many subjects somebody says. Who? - I don't know. For now let it be me. ;)

Vinita Kumar:

I agree that reading the time from the clock is what astrology is all about. But how is it that people using different Ayanamsas can also read the same clock fairly accurately sometimes? If there is only one correct Ayanamsa how do you explain accurate predictions using other Ayanamsas? You have written:

Quote

Now we don't know even how to read that clock! We should search the books written by those elders and find out how they did it. ;)

Unquote

Now how many elders are there? And how many books / palm leaves are there? Each says something different from the other. Which elder to listen to? It is for this reason I would tend to lean towards what Pradeepji was saying about "Divya Dristi" which the sages had. Astrology, perhaps cannot be learnt entirely from books! :)

Sreenadh:

Quote

But how is it that people using different Ayanamsas can also read the same clock fairly accurately sometimes? If there is only one correct Ayanamsa how do you explain accurate predictions using other Ayanamsas?

Unquote

Answer told earlier many times, I will repeat it. Based on any point in a circle, intuitive people can derive a system that reflects truth for a short span of time (may be 50 -100 years). But if we need a system that holds good for generations, even thousands of years, there should a system based on a UNIQUE point which has some special importance, which is mathematically important, and depicts the true rhythm for long. For example, if you imagine an ellipse to be a circle, and use the formula of the circle to read the movement of a particle through it, surely it holds good for some time, but fails soon. We need to understand that it is an ellipse and use the formula of ellipse to read the

movement of that particle for long. Another example - Even a dead clock will show correct time, 2 times a day. :)

Quote

Now how many elders are there? And how many books / palm leaves are there? Each says something different from the other. Which elder to listen to?

Unquote

There is only two methods - better combine these two.

- 1) Seek the common thread; follow the ideas that are common to all. OR
- 2) Follow the method taught by the eldest ones among the many books (i.e. we need to follow Rishi Horas)

So in short follow Rishi horas, and at the same time seek and follow the ideas that are common to all of them. :)

Quote

It is for this reason i would tend to lean towards what Pradeepji was saying about “Divya Dristi” which the sages had.

Unquote

Is there a method to teach Divya Drishti? Do you have Divya Drishti? How to know that the drishti (view) is Divya? Can't it be your hallucination? What is the path to attain true intuition? Is it not Yoga and meditation? Are you practicing it? If so will you speak about such things? There are many questions.

Note: YOGA is divided into four sections.

- 1) Yoga exercises
- 2) Yoga Asanas (sitting postures)
- 3) Pranayama (Breath exercises)
- 4) Meditation

In Patanjala Yoga this sequence is important and the first 3 is the path to attain the fourth. Meditation is at the top. (Don't go further; I am holding some comments here). We can divide them into 2 sections:

- 1) Yoga exercise and Yoga Asanas
- 2) Pranayama and Meditation.

The new gurus like Osho and Rasi sankar has turned this order, since today people fail

to follow the Patanjala system. They are making people experience the 2nd one first, so that they would naturally start practicing the 1st. It like making somebody taste the honey first, so that later they will go in search of it, putting in their full efforts.

Just passing a bit of special info on Yoga. Remember that when somebody uses the word YOGA he mean all these 4 steps or sections or what ever you call it.

Vinita Kumar:

As you must know, I do not understand the technicalities of the Ayanamsa debate with my present stage of knowledge and intelligence. The limited point I was trying to make is that with the correct Ayanamsa we should be correct 100 per cent of the time (and not just twice a day as with a dead clock). If that were so, predictions should never go wrong using the correct Ayanamsa. Of course, then comes the question of interpretation. Even if we are using the correct Ayanamsa, our interpretation based on imperfect knowledge may still go wrong.

The only reason i mentioned “divya dristi” is that astrology was the preserve of sages in ancient times who had “perfect knowledge”. In kaliyuga with every other person (including myself) trying to make sense of astrology, I suppose we cannot get very far, no matter how scientific our approach may be. Of course, this should exclude some people like Chandra Hari ji who can make such a profound statement as:

Quote

Jyotishchakram involves the ‘Time Structure of Breathing’ and True Zodiac is Mahayogi and Mahakala.

Unquote

For most of us who may take lifetimes just to get the breath “right”, even a scientific study of the subject may not get us very far. Sorry to sound pessimistic, on an otherwise smiley forum - but this is only a personal viewpoint, and I hope I am wrong. This of course does not take away from the immense charm and romance of trying to know / learn something about astrology which for some inexplicable reason holds a lot of fascination for most of us, even though such a study may not get us very far.....

Sreenadh:

Quote

The limited point i was trying to make is that with the correct Ayanamsa we should be

correct 100 per cent of the time. If that were so, predictions should never go wrong using the correct Ayanamsa.

Unquote

Wrong - Ayanamsa is important. But it one of the most important factors that determine "the accuracy of the tool or instrument" (for us it is the Horoscope). This tool is used to predict the probability of an event, like trying to measure the wave or wind. Now comes, the actual measuring done, i.e. Prediction. It depends largely on the tool and the understanding of the individual who is measuring, and also on the circumstances he experience.

Note: Statutory Warning: - Depending too much on examples is injurious to thinking!

;) The same goes for percentage mathematics used in non-statistical context as well. :)

Quote

For most of us who may take lifetimes just to get the breath "right", even a scientific study of the subject may not get us very far.

Unquote

Lolllzzzzzz..... I agree with. :)

Quote

Sorry to sound pessimistic, on an otherwise smiley forum - but this is only a personal viewpoint, and I hope I am wrong.

Unquote

Don't worry I too hope you are. ;)

Quote

This of course doesn't take away from the immense charm and romance of trying to know / learn something about astrology which for some inexplicable reason holds a lot of fascination for most of us.....

Unquote

Yap, that is the spirit!! I agree to it completely. (err...sorry...except the last part which was edited since I think only time can decide this study will get us anywhere or not) :)

[Editor: When the discussions reached this stage Chandrahari appeared like a thunderstorm bombarding the group with numerous questions, and the discussions took a new direction]

Chandrahari:

Had astrologers been of scientific habits the ‘Ayanamsa’ debate would have ended by this time. In Kerala to all Chitrapaksha Panchanga makers I have send a copy of my latest paper appearing in Ind Jour of Hist of Science_March 2006, INSA, N.Delhi-2 asking them to respond scientifically if they intend to have real standardization and rationalization of Panchangas. Most of the Chakravartis did not turn up - may be the paper published in the journal had the conclusion with sufficient proof that the Calendar Reform Committee committed gross mistake in understanding and interpreting the polar longitudes of Suryasiddhanta. Unless it is a sound scientific work is it possible that such a paper will be accepted by journal. IJHS took 2.5 years to publish the paper (Aug 2003 to March 2006) to have the paper in print. It is therefore apparent that the paper had been sent to many referees and has been published because of the irrefutable scientific grounds.

Here the question is does the astrology community has the spirit and the knowledge to accept a true scientific work? Pradeep had been interacting with the PVR group and some of the Gurus have been making silly comments instead of replying to my scientific works. I have mailed solid data to PVR but he has not replied to any such mail. His doubts are of the type - where is Muladhara? When that is answered he will ask why it should be 240 degree? When the Ayanamsa is proved with published data on Mrtyubhagas, he never answers. A mathematical proof based on Suryasiddhanta was also mailed to him but he never replied to such mails.

It is of no use to waste time with people who pretend to be in sleep. Those who have the good sense may ponder on the following points:

1. How could the ancient people think that their astronomical computations are not accurate and they needed more accuracy? See, I can know my measurement as wrong only if I have a standard or scale to compare. What was that standard in ancient times?
2. If astrologers in India says that ‘samkrama’ is at 10 AM, 10 15 AM, 11AM or say 17 00 hrs - how can we ascertain that which of these is correct?
3. If we have no means to ascertain the truth of “SUBHA & ASUBHA” times given by different panchangas (ephemeris) - what is the credibility of Jyotisha?
4. Is there any relevance to Jyotisha in our lives beyond that of a “Cow over the page

of a book"? Only lunacy induced by Moon and tidal effects are the impact of planets on human beings? No other effect?

5. What made Varaha Mihira to pray at the outset "Moorthithve..." to rising Sun for "Vacham nah sa dadathu trilokyadeepo ravi". How Sun can give word, vak?

6. How is it that Gayatri is able to bestow divine grace on people? How does Savitru impart his grace?

Go deeper into Jyotisha - it is a Yogatmaka sastram. Jyotischakram involves the 'Time Structure of Breathing' and True Zodiac is Mahayogi and Mahakala. If you can realize a Yogi on the sky, in the path of the Sun, then the Jyotish that you follow has a meaning. Otherwise it shall be a pseudoscience as is being preached and practiced by some people on different groups.

Hope Sreenadh will be able to make some fresh air blow over World Wide Web of nauseating discussions on Jyotisha. Some of the lessons that are being taught to students as researches are really rubbish...

Sreenadh:

Thank you. I bow before those insightful questions. Thanks again for the knowledge shared.

Rama Vootla:

Just curious to know if it has been sent to Sri KN Rao and Sri Sanjay Rath too. Like Vinita asked, I have the same question too. I was not convinced with Sreenadh's reply to Vinita. So I am asking the same question. How could so many accurate predictions happen with different (not so scientific, if at all) Chitrapaksha Ayanamsa?

If it doesn't sound odd, could I ask your success ratio in predicting? or predicting blind charts in timing of events with your Ayanamsa vs. Chitrapaksha Ayanamsa?

Sreenadh:

Quote

If it doesn't sound odd, could I ask your success ratio in predicting? or predicting blind charts in timing of events with your Ayanamsa vs. Chitrapaksha Ayanamsa?

Unquote

Such a question really sounds odd, since Chandrahari is not speaking about his own Ayanamsa, but it was a search (scientific and mathematic research) after the

Ayanamsa proposed by a purely astronomical/mathematical text ‘the ancient Suryasidhanta’.

Every body has his own field of mastery or field in which they can provide valuable logical inputs. We should learn to value individuals for what they are. Hope you can understand the point.

Note: The value of a contribution and effort can only be understood by an individual, who at least tried to have an understanding of the efforts of others in the same direction, and understands the value of true efforts.

Rama Vootla:

My only point was how does this Ayanamsa fare vis a vis Chitrapaksha Ayanamsa. Every theory has to be supported by practicality. It would be more convincing, if at least 2 or 3 charts are taken and shown to us that with Chitrapaksha ayanamsa so and so timing of event cannot be ascertained, but with Chandrahari it can be shown...something like that.

Actually it should not be odd. I only mentioned it to ensure Sri Chandrahari doesn't take it as a challenge / protest. Also, I am sure you know there are atleast few more “scientifically” proven ayanamsas already floating in different groups. Each of them gave reasons why theirs is correct. I am no expert on it, but I have been witness to some mails between Sri {Chandrahari, PVR, Vijaydas P, Vishnu Jandhyala, DhiraKrsna, etc.) on this issue. That was inconclusive debate. If anyone still thumps his chest about their winning from that debate I beg to disagree. From what I have seen on those discussions, one school did not agree with the other, as simple as that. Lastly, if Sri Chandrahari's ayanamsa is proved accurate I would willingly accept it. From the previous debates also, most of them say that it has to be time tested and then proven until then I am free to have my doubts.

Regarding your “Note:..” I understand your respect from Sri CH, but give me the benefit of doubt.

Sreenadh:

Quote

It would be more convincing, if at least 2 or 3 charts are taken and shown to us that with

Chitrapaksha ayanamsa so and so timing of event cannot be ascertained, but with Chandrahari it can be shown...

Unquote

Why 2 or 3 chart? :) We can try doing it in ANY chart here onwards, as the time permits. :)

Quote

Lastly, if Sri Chandrahari's ayanamsa is proved accurate I would > willingly accept it.

From the previous debates also, most of them say that it has to be time tested and then proven until then I am free to have my doubts.

Unquote

Good to hear that. I completely agree with you.

[Editor: The discussion was informative, and touched some higher philosophical as well as practical aspects of Ayanamsa debate]

36. Measures of Rasis

[Vernalagnia, Sreenadh OG]

Vernalagnia:

In one of the most respected English translations of Varahamihira's Brihat Jataka, Sloka 19 of Chapter 1 reads:

“... The measure of the rasis from Mesha to Kanya inclusive is 5-6-7-8-9 and 10 multiplied by four, respectively, the other half from Thula to Meena in the reverse order, ...”

This means that the sizes of the zodiacs from Aries to Virgo are 20, 24, 28, 32, 36, and 40 respectively, and the same sequence but in reverse is from Libra to Pisces, implying that Pisces and Aries are similarly-sized, as are Virgo and Libra.

I'm a touch confused here... are rasis then not all 30-degree divisions? And if the measures being talked of here are of time, is this time irrespective of -

- (a) the coordinates of the place, and
- (b) the time of year?

Be grateful if someone has the time to clarify, thanks in advance.

Sreenadh:

In ancient times the arc length of signs were given in ghati vighatis, a time related mesurent. Mihira is speaking about the related proportions, I think.

Quote

Are rasis then not all 30-degree divisions?

Unquote

They were 30 degrees at that time and before. :)

Quote

And if the measures being talked of here are of time, is this time irrespective of

- (a) the coordinates of the place, and
- (b) the time of year?

Unquote

No, it is not irrespective of the coordinates of the place. As the coordinates of the place changes, this certainly should change. I am not sure about the second point, but I think it depends on the time of the year as well. Need to ask someone who follows the old style of calculation. :) In southern panchagas (ephemeris) with the name "Rasi manam" (Measurement/size of sign), you can find similar values for each place.

[Editor: This discussion ended there without providing much results. The thread still awaits the fruitful contribution from members so that clarity will come]

37. Kuja Dosha

[Sreenadh OG, Gaurav Ghosh, Vinita Kumar]

Sreenadh:

The following is some thoughts on Kuja Dosha that came to me, when I read the article by Gourav Ghosh on the same. Gourav Ghosh quotes the following sloka for Kuja Dosha-

Quote

The classic says,

lagne byaye ca pätale yämítre cäñöame kuje|
kanyä harati bhartäram bhartä bhäryäm haniñyati||

It means that presence of Mars in Lagna, 4th house, 7th house, 12th house or in 8th

house results into Kuja Dosha. If the bride has this kind of placement of Mars in her chart, then she becomes the reason for her husband's death, while if the groom has this kind of placement, then he becomes the reason for his wife's death. Some often includes 2nd house for no reason, others consider it with respect to other planets, which should not be done & reasonless.

Unquote

He does not say in which classic, this sloka is present. Why? Because this is a sloka with no father! This is a sloka that appear in the Prarisishta (extra slokas included) in the stri Jataka (horoscope of women) portion of a non-authentic book called Jataka chandrika (This book is different from Laghu Parasari which is also known as Jataka chandrika).

If Ma placed in 1, 2,4,7,12 (total 5 signs) can produce Kuja Dosha then $5/12 = 41.66..%$ of the horoscope will have Kuja Dosha! If we consider Mo as well, then $83.33...%$ of horoscopes will have Kuja Dosha! It is absurd!

What is the real predictions that are given for Ma in 2nd, 4th, 7th and 12th from Lagna? How it differs from this absurd sloka? Let us have a look at the married life related actual predictions given in texts like Bhrigu sutra, Varaha hora, Jataka Tatwa etc to have a clear picture :-

Ma in Lagna -

May have wounds/diseases, will not have long life, less children, too much interest in ladies. If Ma is strong, or benefices aspects Ma all these wouldn't happen, but if at least one malefic aspects Ma such effects can be predicted.

Ma in 2nd –

Too much interest in worldly pleasures, 2 wives etc. Here also a malefic should aspect Ma for these predictions to fructify. Ma

in 4th –

Quarrels in home, living in rented house, forsaken by relatives and quarrels with them. Here too a malefic aspect on Ma is necessary.

Ma in 7th –

Diseases to wife, Loss (death?) of Wife, late marriage, life abroad away from wife, interest in prostitution, interest in perverted sex etc. Here the aspect of malefic is not a must for many of these results to fructify. Therefore this is Kuja Dosha for sure. In women's

horoscope if Ma-Ve combination is present in 7th she will be too much interested in indulging in sexual activities with persons other than husband. If Ma-Ve- Mo combination is present in 7th she will indulge in sex with other persons with the permission of her husband! If Ma is in 7th and a benefic is there in 9th then she would be much interested in spirituality, and won't give much importance to married life.

Ma in 8th -

Diseases related to penis or sexual organs, Loss (death) of wife, less children, etc. Here also a malefic should aspect Ma for these predictions to fructify. In women's horoscope if Ma is in 8th, she will cause bad name for the family in which she is born. If the Dasa of Navamsa lord of 8th lord occurs then at that period her husband will die. If Ma-Ve-Ju combination is present in 8th she will have many abortions, or some children may die at birth. Therefore Ma in 8th can cause very bad results at times and so it could be considered as Kuja dosha.

Ma in 12th –

Life away from home and wife (i.e. going abroad).

All these indicates that except the placement of Ma in 7th or 8th the other combinations are not that dreaded. Normally they can not cause death of Husband/Wife. Then what was the logic behind frightening all with the wrong prediction of Death (!) related to the placement of Ma in 1-2-4-7-8 ?

I will clarify –

Ma in Lagna – Aspects 7th house which is related to marriage.

Ma in 2nd - Aspects 8th house which is related to life after marriage.

Ma in 4th – Aspects 7th house which its special Drishti in 4th house.

Ma in 7th –7th house is related to marriage.

Ma in 8th - 8th house is related to life after marriage.

Ma in 12th – Aspects 7th with its special Drishti in 8th house.

So essentially the concept of Kuja Dosha is related to 7th and 8th house only. But the fool who created this sloka never considered that the predictions given for Ma in 1-2-4-12 house are not as strong as Death, even though all these have some special relation to marriage and married life. Even for the placement of Ma in 7th and 8th house, there are many rules of exceptions, which makes this dreaded dosha almost non- existent! The

ancient classics never uses the term Kuja Dosha. If we start using the word Kuja dosha, then why can't we start using the words Sani Dosha, Surya Dosha, Rahu Dosha, Ju Dosha (yap, Ju in Cp in 7th can cause death of wife), Me dosha (Yap, Me in Ta in 7th can cause loss of first wife), Ve Dosha (yap, Ve in Sc can cause death of wife), etc as well?! We are not using it, and so let us get rid of the word Kuja Dosha as well.

If you go for remedies, go for all these and many more or otherwise reject the costly remedies suggested for this dosha (which only help to strengthen the pocket of the astrologers or his helpers). It is better to reject that astrologer as well, since probably he is not a true astrologer, who follows the classics and thinks for the native. He is probably just using a frightening technique he got from a fatherless sloka for some purpose! It could be just to safe guard his respect as an astrologer (when all other will say that it is Kuja Dosha, how can be stay back!), or may be to reap money, or may be... there could be many other reasons as well. :)

Ma is just like any other planet, the special predictions given for its particular placement is important and not the dreaded names like Kuja Dosha, which makes people fearful and makes their life miserable for no reason! But still if you are reluctant to reject the word, then use it only related to the placement of Ma in 7th and 8th from Lagna or Moon (which ever is strong).

Expecting more inputs on the same from the learned group members, and looking forward to an elaborate discussion of placement of planets in 7th and 8th house, and their influence on married life, I concluding this post.

Gaurav Ghosh:

Thank you for your feedback...When doubts and queries are raised on my articles...so it is better if I refrain from uploading them...As they can create a false meaning...who are new to this science... So I consider it to be better if I delete all files posted by me... I hope that this doesn't hurt you...

Vinita Kumar:

Why did you delete those files? I think those were really interesting posts. I had just started reading the article on Indus Valley....

Quote

When doubts and queries are raised on my articles...so it is better if I refrain from

uploading them...

Unquote

So what if doubts and queries are raised? This is the true test of the “goodness” of any article, i.e., how many thoughts it generates in others. Doubts and queries are a very essential part of learning, aren’t they? I do wish you good luck in your research into these subjects. It is a great beginning! Keep it up! And do post back the articles, if you can.

And Gaurav, also look at the brilliance of reducing all those “unhappy” placements of Mars to just 2, i.e., in the 7th and 8th Houses. Don’t you think this is a good learning experience for us too? And it happened just because of your article!

Sreenadh:

I had a chat with Gourav ji. Yes, I too requested him to upload it again.

38. Crash of computer

[Souvik Dutta, Madhu Nair, Sreenadh OG, Vinita Kumar]

Souvik Dutta:

Can someone please throw some light into this incident? On May 26th, around 10:30 PM, my laptop crashed. I was installing XP SP2 pack when this happened. ALL my research work lies on that machine that is not booting right now. Due to the long weekend I do not have anyone to look into this issue.

Can anyone please do a prasna for me (or a transit chart: May 26th, 10:30 PM, Chicago, USA) and let me know if I will be able to recover any document from the laptop? All that is left is what is left in my brain...what a LOSS!!

Madhu Nair:

The sign that Ascends at that time in Chicago, Illinois, is Sagittarius, a Dual sign and Prishtodaya (Rising with Hind). Naturally, we should expect mixed results. The rising degree is 12 Sg13. According to one school of thought, the first half of a Dual sign reflects the quality (Fixed Nature) of the previous sign. In other words, statuesque is maintained or the present situation of loss and resultant frustration continues... The Ascendant lord Jupiter though well placed in 11H is

weak by being in retrogression and is afflicted by Mars, the 12 L of loss. Mercury, the planet that rules Data is ill-placed in 6H & Saturn, the 3L of Data is in 8H, a Dustana In essence, the planetary position holds NO HOPE in recovering the complete Data but points to a tit-bit recovery of some Data.

Souvik Dutta:

Thank you very much for your honest reply. Infact right before the install I backed up only ONE VERY important financial document in my Travel drive - that is all. I could have been in a Big mess without that document as that relates directly to my work and that is definitely not something I have in my mind. Thanks for your honest answer. I anyways have no hope of repair as the OS itself is corrupted. Hopefully by next week I will get a refreshed laptop and start off my work again. Is this a result of any bad karma, any views?

Sreenadh:

I came to know about this at the moment I read your mail, and so I cast the chart taking the lat and long. of the place where I am, and got this chart.

Date: May 29, 2006

Time: 8:31:56 am

Time Zone: 5:30:00 (East of GMT)

Place: 77 E 23' 00", 25 N 16' 00"

Kota, India

The query:

The Lagna is a human sign indicating that the query is about himself. There is one planet in Lagna (i.e. Mo) and the query is related to the lordship of house indicated by Mo, i.e. 2nd house. Own asset, writings, box etc. The second lord is in 12th from his own house, and the lord of the house in which Mo is placed is in the 12th of it, making it still weaker. The 10th house is the debilitation sign of the lagna lord Me and placed in 12th indicating loss of some thing, obstacles, fear, and unexpected things happening. The lagna is hemmed between malefics ; Sa-Ma on

one side and Su-Me on the other. In 10th Ra is placed and in 4th Me. You could see that Lagna is the house of Me, 4th owned by Me, and the 10th house is the debilitation sign of Me, and Me is along with Su in 12th. Many malefics in Kendra. It is said that ‘Amsakal sookshma phlalam vadet”, meaning the subtle state would be indicated by Navamsa. So I am looking at Lagna navamsa and it is also in 12th along with Me. So the query is about something bad, and possibly the outcome is also bad, to an extend.

Research Data would be saved or not?

The research is indicated by 5th house. The 5th lord is in 11th and is aspecting 5th. Ju is placed in 5th and is retrograde. Retrograde is good for benefic planets and at such state they should give result equitant to exaltation it is said. Ju is 10th lord as well, placed in 5th (Rajayoga), and this Ju aspects the 2nd lord (writing), saving the research work and related data! But Ju in 5th in enemy house also indicates the death of child and mental stress - here the research work/books can be taken to be your child in this prasna indicating that some of the work would still be lost. That means complete data related to research work can not be retrieved, but most of it. Mo in lagna indicates that the data retrieval will take place with the help of someone else, and will take some days, and you will feel depressed about the issue in the mean time. Actually even the placement of Me in 12th indicates that even if bad things happen, he would be saved to an extend from it, since it is Me in 12th and it is the lagna lord. Su in 12th with Me, and 2nd (storage device) lord Mo in Lagna indicates that the hard disk would be damaged, but it could be repaired and re-used later. Ve aspecting Ju also indicates that most of the research work would be saved.

So the conclusion is that much data loss and trouble would happen. Most of the research work would be saved, but still some part of it will be lost. The damaged hard disk will need repair, and later it also could be used. Hope this will come true.

Souvik Dutta:

Thank you so much.... I will call the technicians on Tuesday as tomorrow is a holiday is US.... You can probably realize my loss...my complete work on

Billionaires and Practical Parasara thread lies in front on me in the laptop in front of me... Thank you so much for your time!

Vinita Kumar:

I feel for you knowing what a sincere and hard working researcher you are and the huge data base you must have accumulated over time which is in danger of being lost... (let's hope partially only).

But in everything that happens to us there is a lesson. And sometimes "death" gives way to a more refreshing and vibrant re-birth...Punarvasu?

Souvik Dutta:

Thank you so much for your kind words. I have stopped myself from worrying about the incident and moved forward in life...leaving what may be the outcome of the machine... After all if I have done it once, I can recreate the same again...I am sure...but what happened with this incident is that I was wonderstruck with the good wishes I have received from people like you all around the globe...personal mails and blessings to move ahead....this made me realize that if not anything else I have good wishes from blessed souls like you :) Thanks everyone for the support to an eternal student like me..

Souvik Dutta:

My laptop became active and functional again on June 2nd., 2006 around 7:30 PM, CST. The m/c crashed in Dhanu Lagna. The m/c revived in Dhanu Lagna

Sreenadh:

Give more details and clarify the predictions on data loss etc. How far the predictions were correct, and how far it went wrong? We are eager to know.

Souvik Dutta:

Very valid point. There could not be much data recovery. I could only recover my official pst (outlook) file. Nothing related to astrology, my works, the cases I have seen

so far, my stotra collection could be recovered. In short with respect to astrology research, nothing could be recovered. It looks like the Sun and Mars in Cancer wanted to hit my astrology research. Nevertheless I am afresh and ready for another run in life. And as Vinitaji had said, I am much more organized this time. So there is where we stand with the predictions. I guess both you and Madhuji were correct.

Sreenadh:

State it clearly - both of us (Madhu and Me) were correct to an extent and wrong to an extent as well. And that is where we stand.

39. Was Indus valley civilization AFTER Mahabharata and Vedic period?

[Sreenadh OG, Kishore Patnaik, Vernalagnia, Gaurav Ghosh]

[Editor: This thread started based on a statement made by Kishore Patnaik, while discussing the connection between MulaTrikonas and history of astrology in the previous thread, and then became a detailed discussion of history]

Sreenadh (To Kishore Patnaik):

Quote

No matter when Ramayan has taken place, it certainly precedes mahabharat (about 5000 years ago) and all the things I have talked in my earlier mail belonged to these times-pre varna days through mahabharat times.

Unquote

From where you got this mathematics? i.e. Ramayana period - Mahabharata period = 5000 years ?! Any supporting evidence?

Quote

Whereas all the names, events and times (such as sayana, sangam age, Indus valley period etc) you have mentioned belonged to much later times to mahabharat. And hence, there is no comparison.

Unquote

Indus Valley civilization is AFTER Mahabharata period?! That argument would really take time to digest, also due to the fact that it is presented with no supporting evidence (literary or otherwise)!

I assume that you will agree to the fact that Vedic period was before Mahabharata. Then your argument would indicate that -

- Vedic civilization was BEFORE Indus valley civilization and
- Indus valley civilization took shape AFTER Vedic period!!!

And those who lived before supposed to have attacked those who lived after! Is there a typo in your argument? Erroneously putting "Indus valley period" in that list or the like?

Kishore Patnaik:

Let me put one thing very very clearly-The Indian chronology I follow is not that one which has been given by the Britishers!!!!

Now it has been proved beyond doubt that Mahabharat has taken place about 5000 years to our times (this is what I meant in my message and not Ramayan has preceded M'Bharat by 5000 years ago).

Secondly, the Indus valley civilization dating is not without dispute. Once they have dated one layer, they have ASSUMED that the difference between each layer is 500 years and hence, the lowermost layer should be about 3000 BCE. As per the western historians of yester years, the so called aryan invasion took place around 1500 BCE and the Vedas have taken place after that- with say, (once more it is only baseless assumption) 200 years between each veda! I really wonder why on earth people like you have never asked the western historians for proof of their assumptions. Thus, we can safely reject the dating of Indus valley. Of course, I agree that it is yet to be correctly(or atleast, logically and universally agreed) dated and till then, I am afraid we can only safely take it to be after the Mahabharat, because there was

no mention of such a mega civilization anywhere in Mahabharat.

On the other hand, there are several attempts to prove that Indus valley civilization is either Vedic or dravidic in nature. But again, there is no universally accepted or logically concluded pattern in these attempts. To such an extent, this seems to be a civilization of Yaksas which might have been mentioned but not described in MB. ie to say, the Indus valley civilization might have slightly predated MB. But to be frank, this is only presumption.

Now, let us look at when Ramayan took place. Frankly, there is not a single date which can be universally accepted. It is indeed true that it must be very very prior to MB.

If you hoodwink a bit, it is possible that this must have taken place anywhere in between 9000 years ago (to which date the lineage of Nepalese is available) to 1,75,000 years ago (thanks to the dating of the Adam bridge found in the Pak strait)

But I am not arguing on this count now because I am not convinced of any these arguments.

You are saying that it will take a long time to digest what I have said about the chronology, but will you please give me one iota of evidence to prove your (read that of the westeners) chronology, either in research papers or by way of archaeology? Well, you might not be aware of this but let me assure you except for a big gasbag of assumptions and assumptions, there is no such proof or logic presented by any of the westeners. If you don't believe me, ask David Frawley.

Sreenadh:

My doubt is: What if Sindhu-Saraswaty civilization existed at least 2000 years prior to Vedic period? i.e. A gap of at least 2000 or more years between them. Supportive ideas -

- There is no mention of such a civilization in Vedas.
- There is no evidence that Sindhu-Saraswaty people knew Sanskrit.

- There is no evidence that Vedic people knew the Sindhu-Saraswaty language.
- Sanskrit survived but not Sindhu-Saraswaty language (since being ancient?)
- All the later languages of Indian subcontinent use Swara chinhas, but not Sindhu-Saraswaty civilization.
- Many technical advancements of Sindhu-Saraswaty civilization seem to have lost its continuity, in the known historical period, even at the time of Mouryas.
- There are many archeological evidences to prove that Sindhu-Saraswaty people migrated to other parts of the world (due to drying up of Saraswaty river?), and settled there.

Kishore Patnaik:

Exactly this is the bone of contention between the western historians and those of nationalist school. While the formal hold that the Indus valley is the beginning of known history of Indians, the nationalists beg to differ.

As per the traditional school, Indus valley has flourished for 1500 years or so, between 3000 BCE to 1500 BCE before the Aryans have landed upon them to raze the civilization. While it is true that the civilization has come to an abrupt end and some buildings looking like getting burnt down, there is no other proof to say that the civilization has been hit by an invasion, leave alone the same being by Aryans.

More interestingly, such attackers, if they have existed, have never bothered to settle down in the beautiful and evacuated city, thus, making their identity a well hidden secret perhaps for ever. The main problem for the westerners have emanated from two counts:

First one was that the Indians were their slaves. They neither could believe nor digest the fact that these weak blacks could have such a hoary past. Thus, they tried to underplay the Indian past as much as they could. Also, it helped them politically to divide the Indians by seeding the stories of division amongst

Indians.

The second problem that they have encountered is the Christian belief of Genesis. As per the Bible, the world is only 4000 years or so old and every known piece of fact had to be inter-wined into this limited period of known world.

Conceding anything contrary to what has been told above would make Indian history much older than the Biblical beginning of the world and apparently, this is heresy!! Hence, this kind of sew and stitch theories were floated in case of Indian past.

Not withstanding these lacunae, the westerners went on with their "story making", trying to pickup pieces from Rgveda (such as the story of Indra and Vrtrra) and Puranas whenever it suited their imagination. Unfortunately, the westerners have studied our scriptures more than us and if any Indian is well read in the scriptures, he never knew English or he never had the attitude to recreate history from these holybooks. In any case, Indians were not much bothered about History. (Till it was pointed out by westerners, we did not know we had an Asoka!) Hence, there was hardly anyone to protest or correct the western version of Ancient Indian history.

Hence, these wild imaginations went unquestioned for ages, before the nationalists have built up a strong school for themselves during the late 80's.

The nationalist school believes that Vedic culture has preceded Indus valley civilization and tried to chronicle the country's story based on the literary sources. While westerners also have used these sources, they have depended heavily on the Buddhist and Jin versions, which were somehow galore in apparent contradictions.

On the other hand, nationalists have depended more on the puranic sources as well as the classic works such as those of Kalidasa and canakya.

Thus, they place Sri Krishna at 3000 BCE and Chandragupta maurya at 1500 BCE as against the western version of maurya's times being in 327 BCE.

While the nationalists have their share of mistakes, the a fool proof concept of

Indian history can be developed and such a day is not really very far off. Thus, I share more beliefs of the nationalists so far as chronology is concerned.

Sreenadh:

You haven't answered my doubts. ;)

Quote

Not withstanding these lacunae, the westerners went on with their "story making", trying to pickup pieces from Rgveda (such as the story of Indra and Vrttra) and Puranas whenever it suited their imagination.

Unquote

It is all the same. Now the Indians are doing that. :) That is the only difference. :)

Quote

The nationalist school believes that Vedic culture has preceded Indus valley civilization and tried to chronicle the country's story based on the literary sources.

Unquote

Yap. you are agreeing with it! :) Don't believe in any thing! It is the proofs that matters and not the made-up stories!

Quote

While westerners also have used these sources, they have depended heavily on the Buddhist and Jin versions, which were somehow galore in apparent contradictions. On the other hand, nationalists have depended more on the puranic sources as well as the classic works such as those of Kalidasa and canakya.

Unquote

It is all the same - now we are trying to totally deny the contributions of Jin and Buddhist school, a torture started centuries ago and made perfect by Sankaracharya! Let it be Buddhist and Jin texts, or Puranic evidence, or " wild Interpretations" of Vedic literature, it is the same - they are all secondary

evidences, in the strict view of the history, that should only be used to substantiate the available primary evidences. Now everybody is violating this rule!

Nobody is interested in searching and understanding primary evidences but only in story making! People who are not interested in archeological, linguistic, rock inscriptions and other primary evidences are making stories purely based on "popular" ancient literature, there also not even trying to directly study the available ancient literature!! This fails them even in there statements about literary history! This is the problem I was trying to present. :)

P.S.: Look at the difference between the "popular" belief about the literary history of astrology, and the history of astrology as per literary evidence, which I have described earlier based on Schools of astrology. What caused this shift – is it not a common problem?

Kishore Patnaik:

Your apprehensions are right. But do you know that most of the ancient history of the world is written on the basis of the literary texts?

If puranas are wrong, how could it be that Jataka tales can be right?

There is a peculiar position. For eg., Asoka has inscribed so many rock edicts but he is not really popular in the literature. In certain places, he has described as a villain etc.

Romesh Thapar has specifically written a book on Asoka and as usual, it was full of either "I think so" or "It is so, since I have told you so"

The searching for solid history in India is at minimal and even what has been available, is not fully documented or researched.

Another problem we face is the problem of borders. We share our past with our neighbours but they have no respect for that past because both Pakistan and Bangladesh believe that all History prior to Moslem sultans is trash.

Anyway, I hope to resolve some of your doubts in next posts.

Sreenadh:

I somebody tries to desing history based on statements like -

Quote

It was full of either " I think so" or " It is so, since I have told you so"

Unquote

Then how can he be called a true historian?!

Do you know there is only very few texts that describes even the "Outlines of the Subject called History", i.e. Books that describe "How to study history", and the wonderful fact is that even for Post Graduate Courses on history these basics are not even touched with! ;) How such people can understand the ancient history?! This is the scenario! How many true historians we see today, became historians after learning the history as it is tough now?! Very few! Why? The people who study history as it is taught now, CAN NOT become historians! The study method now followed in learning/teaching history itself is against the true sprit of understanding (doing research, revealing, and spreading light on the dark areas) of ancient history!

Kishore Patnaik:

You share my sentiments. So far as Romilla Thapar is concerned, (it is she not he), she has earned lots of name thanks to her westernized ways and being a highly polished and yet very impressive lady and not due to her knowledge of History. I am an occasional reader of history and still, I could phew phew her theories. For one, I do not think she is a historian leave alone a great one!

Humans yet to understand difference between an impressive person and a knowledgeable person.

Sreenadh:

Romilla Thapar is left sided thinker. Due to this very reason, she can not be called a true historian. she is a worker doing the job of interpreting history to suit the view Marxist party. Nothing more nothing less. That is my understanding. How such a

person can be called a historian?! Are we not speaking about historians and not workers doing some job?!

Kishore Patnaik:

Please read my mail once again. Romilla Thapar is taken to be a big historian by western world and government. She is impressive and polished and all that. As you said, she is a Marxist. Marxists say they oppose imperialism on one hand and hence, reject what the Britishers say and want to reject what nationalists say because it is mostly RSS on the other. But obviously, they are catering to Britishers' view in the end. So did Nehru also.

I do not consider RT as a historian leave alone a big historian. She is a big name only because the governments were full of Marxist sympathizers and she is a polished and impressive lady and not because of her history knowledge.

Vernalagnia:

Quote

Please read my mail once again.

Unquote

Hey guys, You can tone it down because you're both saying the same thing and there's no need to feud :) Whether or not you read each others' posts, most of us do ;)

Kishore Patnaik:

That is what I am trying to impress Sreenadh. Btw, where on earth have you disappeared?

[Editor: Vernalagnia was a mysterious id. None knows his name or whereabouts. He appears in the group rarely, puts some unique questions or comments and disappears! This was the reason for the above comment from Kishore Patnaik. Curious – no answer came for this question, and Vernalagnia disappeared again!]

Sreenadh:

Follow this link - and you will find some really good material About Ancient

Indian civilizations - its history and contributions.

<http://www.ece.lsu.edu/kak/hist.html>

The same link is provided in the Links section of the forum as well.

Gaurav Ghosh:

I have articles on the latest researches done over there...If anybody is interested. I can post them.

Sreenadh:

Please post those articles.

Kishore Patnaik (To Gaurav Ghosh):

Thanks for sending the piece by private mail. It is laughable to call this as a research article. It is written by a Christian Jesuit, heavily coming against Hinduism and propagating his religion. There is no research in it nor there is anything new in the lies and half lies and wrong interpretations being proliferated. Please exercise extra caution in becoming a foolish instrument in pontification of India.

Vernalagnia:

The problem isn't any of this. It lies more in ideology. All ideologies are basically the mental equivalent of a virus, since the brain is held captive and free thought dies. Totalitarian ideologies (communism, fascism, religions that rule life itself, etc.) are all turmoil-fraught if taken seriously.

Kishore Patnaik:

I accept the role of ideology when it comes to interpretation. i.e. I interpret an event as per my ideology and you do as per yours. Even in vedas, it is said that Ekat Sat viprah bahuda vadanthi (truth is one but the learned will talk of it in different ways) That I think we should accept, as it indicates we have an open mind.

But in Indian History, even in accepting the facts, the ideology is playing a major role. Ie instead of helping people to interpret an event from various angles, an ideology is proving to be a mental block in accepting the truth and polemics is taking the front

seat, stabbing the truth to die. i.e. to say the History is being written in accordance to the ideology and what is worse is that these half lies and often white-lies are being forced on young minds as being the whole truth.

The marxists want not just interpret the History as per their ideology but they want to WRITE history as per their whims and fancies. This is bad.

The best e.g. is the book written by Romilla Thapar on Somnath. She left just short of eulogising the invader, while everyone knows what are the general facts of the massacre of Somnath.

To be frank, it is very easy to see how the Marxists WRITE the history-even contemporary history. If you take the Godhra issue, even the Indian press, which is full of marxists, has given a back seat to the basic proximate issue of Godhra massacre and much was made of Best Bakery case. Few Moslem lives seem to be more valuable than those of a train full Hindus. Well, guess we are living in India where we are ordained to be second rate citizens.

Sreenadh:

The document was not worthy, and I requested Gaurav ji to delete it (from file section of the group), and he did it. So I don't think it is good to discuss it any more in the group.

You can follow the link to Subhash kak ji's (Distinguished Professor of Department of Electrical & Computer Engineering, Louisiana State University, Baton Rouge, USA)site, or follow the link provided to his site in the Links section of the forum. He had also permitted us to upload his articles in the files section of our forum, and so feel free to do so if someone wants to direct the attention of others in the direction of his research in any subject.

P.S.:1: Kishore ji, for sure you will find Subhash ji's articles worth reading. His researches points ot the direction of Vedic and Sindhu-Sarasvati civilizations sharing one and the same continuity. :)

2: Dear Verna ji, I agree with you as well.

3: Please don't under estimate the possible contributions of Gourav ji, in serious discussions in the forth coming days. My regards to him.

Kishore Patnaik:

1. Because the discussion was done here to send the paper etc., I have posted it here.
2. I Know Mr Subhash Kak and we have had very serious discussions, as we are on the same side of the fence. But this was all more than 2 years ago, when I was more than serious about Indian History. In fact, I have personally requested Dr Kalyanraman, an eminent Historian (he is also like subhash Kak and started seriously pursuing History , especially about Indus valley to publish several volumes on the subject after his voluntary retirement from his well paying and high flying job)to discuss the history of astrology, if he is interested. I have referred this group to him and if he comes back to me, I will certainly talk about it here.
3. I have no intention of underestimating anyone, if that PS is for me (which I hope is not)

[Editor: This thread abruptly ended there reaching no definite conclusion. But certainly it was a very informative interaction. Later one more mail came from Vinita Kumar remembering this thread and providing some new info, as if a concluding mail to this thread]

Vinita Kumar:

I think it was interesting to know from the previous thread that there is not enough research on ancient Indian history and many of the "facts" are biased or distorted.

This made me bring out a book that was recommended by someone but which I never got to read because of its thickness. It is called "Fingerprints of the Gods" by Graham Hancock. Despite the size very few pages are devoted to India. So u all are right, we have looked at India and Indian history generally from the Western perspective.... and therefore missed its true significance (perhaps).

The book is described as "An intellectual detective story..(which) directs probing questions at orthodox history presenting disturbing new evidence that historians have tried - but failed - to explain.

Accurate ancient maps that show the world as it last looked during the Ice Age thousands of years before any civilization capable of making such maps is supposed to have existed...Evidence of the devastating cataclysms that shook the earth when the Ice Age came to an end....Extraordinary scientific and astronomical information encoded into prehistoric myths...The incredible feat of the construction of the great pyramids of Egypt and of the megalithic temples on the Giza plateau...The mysterious astronomical alignments of the pyramids and the Great Sphynx...The myths of Viracocha and Quetzalcoat!...The pyramids of the Sun and the Moon in Mexico...The doomsday calendar and eerie memories of the ancient Maya...The warning from Hopi of Arizona"

Yes, very few reference are to India, but the fact remains that these ancient civilizations are not unique to India. What is amazing is that many other ancient civilizations perhaps shared the same astrological and other such knowledge and there was a common thread running thru these...sometimes thru myths and sometimes in other ways:

..When Pied Piper turns up both in the German myth of Hamelin and in Mexico long before Columbus, and is linked in both places to certain attributes like the color red, it can hardly be a coincidence...Likewise, when one finds numbers like 108 or 9X13 appearing in the Vedas, in the temples of Angkor, in Babylon, in Heraclitus' dark utterances, and also in the Norse Valhalla, it is not accident....."

"There are...10800 bricks in the Agnicyana, the India fire altar. There are 10800 stanzas in the Rigveda,...Each stanza is made of 40 syllables with the result that the entire composition consists of 432,000 syllables...no more no less. And in the Rigveda I:164 (a typical stanza) we read the '12= spoked wheel in which 720 sons of Agni are established....In the Hebrew Cabala there are 72 angels through whom the Sephiroth (divine powers) may be approached, or invoked, by those who know the names and

numbers,. Rosicrucian tradition speaks of cycles of 108 years (72 plus 36) according to which the secret brotherhood makes its influence felt. Similarly number 72 and its permutations and subdivisions are of great significance to the Chinese secret societies known as Triads..."

Research acquires such great significance and romance when it comes to "discovering" things shrouded in mystery....but then as Shreenadh keeps reminding us, pitfalls are many in any such searches, if we dont go to the original source of evidence.

Someone compared the internet forums of these days to the way the ancient people were learning things - very often thru discussions.

Very often many things have to be unlearned before true learning can start....

Thanks, all of u for generating thoughts!

[Editor: And thus ended the thread]

40. Horoscope of Rama

[Sreenadh OG, Kishore Patnaik, Vernalagnia, Panditji]

Sreenadh:

In Southern version of the Vatmiki Ramayana there is a sloka that describes the horoscope of Rama. The sloka is given below –

Tatascha dwadese mase chaitre navamike tithou
 Nakshatre aditidaivtye swocha samsteshu panchasu
 Graheshu karkate lagne vakpatavinduna saha
 Prodyaname jagannatham sarvaloka namaskritam

(Vatmiki Ramayana)

Meaning, 12 months after (the Homa), in the month of Chaitra, in Navami Thithi and Punarvasu nakshatra, while 5 planets were exalted, in Cancer lagna Moon was with Mercury, the lord to whom everyone bows took birth.

There are so many controversies associated with this sloka, let us list them.

- This sloka mentions Lagna and Cancer sign, which indicates that normal astrology with 12 signs and 27 Nakshatras was there in use even at Ramayana period. But in the whole of Vedic and Epic literature we can not find the mention of 12 Signs or any of there names such as 'Mesha', 'Vrishabha' etc, and never the mention of Lagna as something related to the sign. So how can we believe that this sloka is authentic?
- There are many (at least four) versions of Vatmiki Ramayana, out of them only the Southern version (Dakshinatyaya patam) contains this sloka. In this condition how can we believe that this sloka is authentic?
- Sun is exalted means it is in 10 deg Aries. Mo in Punarvasu means it is between 80 deg 00 min and 93 deg 20 min. If we consider that Mo is in Cancer then Mo is between 90 deg 00 min and 93 deg 20 min. Tithi is $(Mo-Su)/15$. Here if Su is in 10 deg Aries and Mo is in 93 deg 20 min then, the difference is 83 deg 20 min. i.e. Tithi = $(83 \text{ deg } 20 \text{ min})/(15 \times 60) = (5000 \text{ min})/(15 \times 60) = 5.5555\dots = 6\text{th Tithi}$, which is Shashti ! How Vatmiki make such a gross mistake?! Let us think that Su was in the first deg of Aries, taking the maximum allowable distance for Punarvasu Nakshatra, i.e. 93 deg 20 min, then – Tithi = $(93 \text{ deg } 20 \text{ min})/(15 \times 60) = 6.222222\dots = 7\text{th Tithi}$, which is Saptami ! In essence Punarvasu Nakshatra and Navami Tithi can not coincide, while Su is in Aries. In this condition how can we believe that this sloka is authentic?
- The above condition forces us to think that either Su is in Pisces or that Tithi is not Navami or that Nakshatra is not Punarvasu. In Pisces Su is not exalted, and the position of Su is not explicitly mentioned (though indirectly mentioned) in the sloka. So I take it as a choice. But this not the case with Navami Tithi and Punarvasu Nakshatra, they are explicitly mentioned in the sloka and we have no right to change it. So can I assume that Su is in Pisces and proceed further? To what extend this approach can be accepted?
- Another point is that the sloka explicitly mentions the month as Chaitra, so Su

should be in Aries, what can I do about it?

Ok. That is enough. Now let us try to understand what the sloka says. The sloka gives the following planetary position –

- Laga is Cancer
- Sun in Aries - Exalted
- Moon in Punarvasu Nakshatra in Cancer
- Mars in Capricorn - Exalted
- Position of Mercury is unknown
- Jupiter in Cancer - Exalted
- Venus in Pisces - Exalted
- Saturn in Libra- Exalted

Tithi = Navami Nakshatra = Punarvasu Month = Chaitra

The position of Ra and Ke is not mentioned, and 5 planets are in their respective sign of exaltation. But by now we know that it is an impossible combination. :)

If Mo is in the first, Navamsa of Cancer, then Mo is in Vargottama. Shall we take it as equivalent to exaltation? "Vargottame swacha phalam vidadyal" says Varaha hora. Meaning, if the graha is in Vargottama the results produced by it would be equivalent to the graha is exaltation. Ok. Then we consider Mo as one of the five exalted planets, and place Sun in Pisces. What else can we do?!

Panchaga (Tithi, Karana, Vara, Nakshatra, Nityayoga) were so popular in those days and so we can not assume any error in calculating them. If Su is in the last quarter of Pi (let us assume, 325 deg 00 min), then,

Tithi = $(360 \times 60 + (93 \times 60) + 20) - (325 \times 60) = 8.55555\dots\dots = \text{Navami}$

Tithi. That seems to be ok, since the Navami Tithi and Punarvasu conditions are satisfied.

But now a new problem comes up! The problem is, if Su is in the last Nakshatra pada of Pisces then Su is also in Vargottama. If we considered Mo in Vargottama as exalted then we can say that Su in Vargottama can not be considered as Vargottama. That essentially means that 4 planets (Ve, Ma, Ju, Sa) are exalted and Su and Mo should be considered exalted, since they are in Vargottama. Thus we end up with 6 exalted grahas, contradicting the statement in the sloka!

I drop it here, for others to ponder. ;) I would assume that this sloka is not authentic, and is included by some one else into the southern version of Ramayana, and it is not at all a sloka written by Vatmiki. And thus assuming the existence of Lagna (thus house system) and Cancer sign (thus other signs as well), is wrong. Assuming the existence of normal astrology in Ramayana period solely based on this sloka is a pit fall which we should avoid.

P.S. Manipulated slokas are one of the greatest hindrances in the study of literary history of astrology. While being proud of Ancient Indian heritage we should also be sincere enough to drop the inconsistent erroneous info as well.

Vernalagnia:

While it was not over exactly this matter, I do remember quizzing my guru on where was the reference in classics to each of the 27 nakshatras being equi-sized. And he wrote the following:

Quote

"The naksatras do not have any clear boundaries in the sky and for this reason the yoga tara (certain stars) identifying them have been earmarked by the seers. The mathematical derivation of span of nakshatra is an approximation based on division of circle by 27 and then accomodating a portion for abhijit - you know all this. Now look at the motion of the Moon through the zodiac. Its motion is not uniform and speed is also

varying. Further, we are looking at the Moon which is very close to the earth in the backdrop of the naksatra which are very far. So, if we consider the speed of the Moon then the span of the naksatra shall not be the same and some will be longer span than others. We are also aware that one third of the nakshatra give the results when the Moon is in it, while another third gives when the Moon has left and the last one third give results just before the Moon arrives in them...

Just bear in mind that the span of the naksatra has been made equal for mathematical purposes whereas in reality it is not so. For example mathematically I am born in xxxxxxxx nakshatra but in reality this can be yyyyyyyy.

Sorry if I have added to the confusion... but from the confusion can a clear picture emerge. Better still, forget these things for now."

Unquote

I haven't forgotten, though, not least because I've not gotten the final word on it. Not suggesting that the answer lies here but it might just too... what do you think?

:)

Sreenadh:

As your guru said:

Quote

Better still, forget these things (read the stupidities he said) for now.

Unquote

Quote

I do remember quizzing my guru on where was the reference in classics to each of the 27 nakshatras being equi-sized.

Unquote

It is available in most of the sidhantic texts like "Surya sidhanta". As far as the first reference of the sky into 27 divisions and 12 signs are concerned, it is there in the

oldest Rishi hora of astrology as per Arsha school (i.e. Skanda Hora) itself.

The sloka starts like this -

"Satyenotambhitam chakramupanalambe nabhastale

Jyotishamekamadharamastita parivartata.....

..... Prajapatyaschatushpadyasteshu
 vai saptavimsati Akhnati tascha sambhooya navabhir
 navabhiH padaiH Rasayo nama geeyante tadavahana
 bhoomayaH dwadesavadhikerasya prananam sampa
 vimsatiH"

Meaning, Without any support the wheel which form the base for the movements of grahas (and all luminaries) are placed. It constantly rotates (due to the revolution of earth). [The Rasichakra or Zodiac is mentioned here]. The 27 daughters of Braha (Nakshatras), with their 4 feet each (A sign is divided into 9 Nakshatra padas) strikes this wheel. The place where daughters of Brahma, starting with Aswini, strike in groups with their 9 feet (A sign is divided into 9 Nakshatra padas) is called a Rasi (Sign). There are 12 Signs, and the length of each min (Remember the Degree-min division) is 27 breaths. [Think why Chandrahari is after the rhythm of breath].

Doesn't it all reflect the systematic understanding about Signs, Nakshatras, 21600 min that forms the total Rasichakra, Knowledge about Deg-Min division of Rasichakra etc? Is that not enough? There could be many more. :) But this is what

comes to mind now. :) Skanda hora also says- "Tasya
 samstanamascharyamrishaya parimarginaH Prastita na
 nivartante sartbhi kalpalekshanaiH"

Meaning, It (This Rasichakra) is wonderful, and the Rishi's who started in search of its actual shape and influence, is not reaching a total conclusion even after a long period (a Kalpa). So beware you, me and all who are after astrology. It is a really dangerous subject. ;)

Kishore Patnaik:

This is certainly a prakshipta (an after inclusion) But it is not really impossible thing .

Here Vakpati means Jupiter and not mercury, though the Vakpati connotes mercury. Otherwise, this in itself is an obvious contradiction, as Mercury can not be in cancer with Sun being in exaltation.

On the other hand, there seems to be a possibility that Sun being in Aries but not exactly in exaltation for this to happen. think that over

The sloka I have mentioned in my earlier posts comes in Ayodhya kanda , whereas the sloka you are talking about might be in Balakanda.

Sreenadh:

You are exactly right! In that sloka "Vakpati" should mean Ju and not Me. Otherwise that itself is an astronomical impossibility as you mentioned since Me can not be that far from Su. But I feel there is another choice for this sloka not being a prakshipta (an interpolated one) - an Idea I felt when I read through one of the articles of Subhash ji. I will speak about it later.

Quote

On the other hand, there seems to be a possibility that Sun being in Aries but not exactly in exaltation for this to happen.

Unquote

No that is impossible as per the concept of signs at present. If Su is in Aries then Navami Tithi and Punarvasu Nakshatra can not occur at the same time.

Kishore Patnaik:

Quote

You are exactly right!

Unquote

Atlast, you have agreed to something I have said :) I will wait for your message.

Vernalagnia:

Quote

If Su is in Aries then Navami Tithi and Punarvasu Nakshatra can not occur at the same time.

Unquote

Something struck my thoughts just now. I think Sun in Aries with Moon in Punarvasu on navami tithi is possible. Give it a thought. I'll give you my ill-formed reasoning tomorrow (if I survive the night).

Sreenadh:

I am waiting to read your post. But since the Tithi calculation is based on the longitudinal difference between Sun and Moon, if Su is in 1st degree Aries and Moon in 3 deg 20 min Cancer (i.e. 93 deg 20 min; extrem deg of Punarvasu Nakshatra), then too - $[(93 * 60 + 20) - 0]/[(60 \times 12)] = 7.777\dots =$ Ashtami Tithi. So, "Sun in Aries with Moon in Punarvasu on navami tithi is IMPOSSIBLE".

But the other possibility (that I was thinking about) is that, the sloka only says that it is the month of Chaitra and Su is exalted. Now if the month Chaitra didn't represent Aries (if Chaitra was NOT equivalent to Aries, and covered a different area in sky) at that time, and if if exaltation/debilitation concept was also associated to the months like Chaitra then, the statement could become right. (I need to check this possibility, and study more) In this scenario, Su will be in Pisces and still would be considered exalted since the exaltation/debilitation concepts then gets associated to the months like Chaitra. Thus Ramayana statement could become correct. But this is an immature guess, and I will try to present my exact views after enough study, and collection of data related to it.

Vernalagnia:

I've for quite a while had this quibble with astrologers using the sayana and nirayana rasichakras idiotically. The sayana zodiac can't but be seasonal. It begins and

ends with the vernal equinox, with attendant connotations. If this is used for astrological predictions, the entire system of predictions becomes Sun-centered. No wonder there's daylight between our vedic and the sayana western astrology.

The nirayana zodiac, otoh, would be farcical to use in seasonal events and references. If you had Chitra for Aries per the nirayanachakra, as you suggest, about 3,000 years down the line, you'll have the ayanamsa somewhere in Capricorn with celebrations of Chaitra not in spring but after the monsoons when Sun enters Aries!

You and the rest here are all very erudite but I beg to differ with you on this one. Unless you use the sayana chakra, you **cannot** equate months with the unchanging zodiac.

Hope I don't get shafted for saying that :)

[Editor: Vernalagnia was right. Rama's horoscope is possibly a Tropical chart that is true for the year BC 154 which came to light in a later discussion, and ofcourse a possible interpolation to the original Ramayana.]

Lord Rama's navami tithi - a weird idea

Vernalagnia:

Rama was born shortly after the vernal equinox, which is springtime, thus the reference to vasanta ritu. This equinox presently occurs somewhere in Pisces and could well have when Rama was born.

And if the Chaitra month is reckoned from an amavasya that occurs circa 24 Pi, in 9 tithis thereon, Su will have stepped into Ar and Mo into Punarvasu. Like I said yesterday, this is one wacko way of looking at it (:

Kishore Patnaik:

The amavasya could have occurred in Revati.

Panditji:

The point Sreenadh is making is that Sun exaltation and moon in punarvasu can not

be navami. All other criteria could be made to work but the tithi is a mystery.

What is the actual word used for exaltation in the shloka. Uccha (Exalted), Swauchha (Own sign or exaltation sign) In case of sun though only exalted would apply as own sign will put in in simha...So again we have a problem of tithi.

A puzzle indeed. May be sign definitions were not the same as we use today?

Vernalagnia:

My point was simple. If an amavasya occurs somewhere around 24 Pisces (similar to April 2005), on navami tithi, you *can* have Sun in exaltation in Aries + Moon in punarvasu. At this moment, I truly can't see why not.

Sreenadh:

There is something wrong with your maths. ;) You need to recheck, and study how Tithi is calculated. :)

Vernalagnia:

This can only mean that you're suggesting that tithi is the time taken by Moon to move 12 degrees from the Sun :) Is that it? :)

Sreenadh:

Tithi has got 2 meanings.

1) It indicates 12 deg in the Zodiac. $360/12 = 30$. That is a total of 30 Tithis considering both Suklapaksha and Krihsnapaksha. The Tithi number is calculated by dividing the longitudinal DIFFERENCE between Su and Mo with 30.

$(Mo - Su)/30 = \text{Tithi}$.

$(Mo + Su)/30 = \text{Nitya Yoga}$.

Both of them are used to understand the rhythmic movement of Su and Mo, and that is why they are important.

2) The time taken to cover an this area. Thus the statement "tithi is the time taken by Moon to move 12 degrees from the Sun" also holds good, and indicates the same as the first statement. This definition of Tithi is based on the first statement only.

It is due to this only your earlier statement of the horoscope of Rama was wrong.

:) And that was what Panditji (Dr. Ketkar) was pointing to. :)

Vernalagnia:

I knew it was a weird idea anyway :)) Thanks for the clarification. The only probabilities that remain then are our ancestors having used (a) sidereal instead of synodic month, which is unlikely, and (b) unequal nakshatra widths.

Or - and here again the suggestion is very obscure - what is stated as the nakshatra is that of the lagna and not necessarily Moon, although I confess to never having seen the lagna nakshatra referenced in any birthchart.

Sreenadh (To Panditji):

Shall we put it like this.

- Think that once Chaitra covered Asvini, Revati, and 1/4 th of UBha. (There is some base, and supporting evidence, for this argument)
- Think that Exaltation/Debilitation was considered related to months like months like Chaitra as well.
- The above two points will make Sun in Chaitra, exalted, though not in its extream degree of exaltation.
- Think that Sun was in Chaitra month, but Ravati Nakshatra. This makes sun exalted (Since exaltation/debilitation was also correlated with months like Chaitra), and Navami Tithi is possible!
- In essence it would mean, that there is nothing wrong with the sloka. Yes, of course we need to think that 'Vakpati' means Ju and not Me. This would also mean that the position of Me, Ra and Ke are not mentioned in the sloka.

What would be your observations on the above possibility.

Vernalagnia:

Sorry to repeat myself but even the suggestion that the onset of Chaitra must be reckoned from 0 Aries, or vice-versa, shakes the basis of vedic astro itself. We use nirayana rasichakra, not sayana! Why are we revisiting this central premise itself?

Sreenadh:

Quote

Chaitra must be reckoned from 0 Aries.

Unquote

We need to re-check that based on evidence.

Quote

We use nirayana rasichakra, not sayana!

Unquote

Yep, you are right and I have no doubt on that. :) The 0 deg Mesha (Aries) was always a fixed point and there is no controversies on that between us, since we both follow and use Nirayana Rasichakra. But what about the months like Chaitra? That was the question, I had put forward. Was there a time when Exaltation / Debilitation concept was not only used along with signs like Mesha, Vrishabha etc but also with Months like Chaitra, Visakha etc as well? Was there a time when months like Chitra covered a slightly different area in sky than the area indicated by Signs like Mesha? If so could it explain the chart of Rama? These were the doubts that came to my mind. Getting my point? Yap, the impossible combination of Ramas horoscope, was the reason of these thoughts. :)

Those thoughts could be correct, or utterly wrong. They are just some thoughts, that is all to them. Only supporting evidence can turn the balance in favor of or against the credibility of the planetary position provided in the southern version of Ramayana in the form of Rama's horoscope.

Vernalagnia:

That is way unlikely, Sree. Our antecedents were smarter than us :)

Quote

Was there a time when months like Chitra covered a slightly different area in sky than the area indicated by Signs like Mesha?

Unquote

With a superimposition of the great year against a fixed zodiac, that's the bleeding obvious, I'd have imagined :)

Sreenadh:

Please Look at picture in Page number 14 of the new file uploaded in the file section of the forum. The document that compares "Babylonian and Indian Astronomy". Now what would you say? ;) [Editor: Sreenadh was referring to Subhash Kak's article on the same]

The ideas put forward by Subhash Kak ji are very important, since he points out that the the Rasi names like Mesha, Vrishabha etc were redived from luni-solar months like Chaitra, Visakha etc. Just look at that picture, and which Nakshatras the month Chaitra cover in that picture? :)

Vernalagnia:

Thanks a lot for that. Very educative.

I quizzed Subash yesterday (I know him from earlier) about this and he says, "Traditionally, two different systems have been used in India: from new-moon to the next (called amanta), or from one full-moon to the next (purnimanta). Since, one cannot be sure which of these two was meant, I have considered just one of these to make broader points related to the system."

His answer doesn't really clear the windsreen but I'll let you know how it goes, because I won't be letting him off just yet. If you asked him about the topocentric and sunrise issues, he'll tell you how much of a pest I can be (;

Sreenadh:

I won't appreciate disturbing that very very very knowledgeable soul with our small

doubts. He has more work on his plate than he can handle right now. Look at number of subjects into which his knowledge and contributions span! Cryptography, Artificial Intelligence, Ancient Indian History, Mathematics, Linguistics, Quantum physics to site a few! He is a real scientist, and still finds time for such in-depth studies on History! We shouldn't disturb him much, rather try to learn from the vast amount of articles and study material related to his own research and studies he uploaded on the net I feel. It is very very useful to us, and that is why I have provided the link to his site, in the Links section of our forum.

I don't know about the closeness of relation between you and Subhash ji. But I won't appreciate others (including me) sending him mails containing small small doubts, and thus this group causing a distractions in his works and contributions. We should take care not to waste his precious time. If only some doubt is really valid, basic, and in a situation where we feel that only a person like he can shed some light on the historical/astronomical issue, only in such cases we should query him, but even in that situation shouldn't expect an answer, due to his busy schedule, I feel. If he replies, let us be thankful to his mercy. He is high above us all (contributing through real research in many fields, revolutionizing our understanding of ancient history and knowledgebase of India) and I humbly bow before that great soul.

Quote

"Traditionally, two different systems have been used in India: from new-moon to the next (called amanta), or from one full-moon to the next (purnimanta). Since, one cannot be sure which of these two was meant, I have considered just one of these to make broader points related to the system."

Unquote

But that info is very important. :) And I thankful to Subhash ji for providing it, and Verna ji for conveying it. :)

Quote

If you asked him about the topocentric and sunrise issues, he'll tell you how

much of a pest I can be (;

Unquote

Dear verna ji, may be you are really accurate on that. ;) I feel really companionate for Subhash ji. ;) Now there is no escape! :)) Hugs to Verna ji ;)

[Editor: Thread ended.]

41. Inter Religion Marriage Combination

[King23, Vernalagnia, Sreenadh OG, Pandit Arjun, RK Dash]

King23:

What are the combination for inter religion marriage and how do I differentiate inter religion marriage with inter caste marriage?

Vernalagnia:

Whatever the responses, it'd be interesting to see classical citations on the inter-religion bit, which is discrete from inter-caste (on which there's enough allusion) because during the evolution of vedic astrology, India didn't have any religion other than Hinduism.

Immsmr, references to yavanas and mlechas came a lot later, circa Varahamihira's time.

Sreenadh:

You are right. I have already told him (or her) in a personal mail that I won't be speaking on this subject. Earliar he was asking for a personal reading. But as you said, since quotes are available, there would be many others like Arjun ji, who might be interested in presenting and discussing the inter-cast bit.

P.S: What ever that be I too would like to read anything on such a discussion. :)

Pandit Arjun:

One combination for such inter religious marriages is as follows:

1. If 9th lord is with or aspected by malefics

2. If 9th lord is debilitated or placed in 12th house
4. If 9th house and 9th lord both are devoid of Jupiter's aspect.
5. If Sun + Venus conjunction occurs in 9th house
6. If Rahu + Venus conjunction occurs in 9th house

RK Dash:

Found the yogas cogent, all the more so because they are six in number. Thanks. Here I pull out a chart from my memory. Just in rasi.

Leo: Asc, Ven

Vir: Su, Me

Li: Mo Sag:

Ke Aq: Sa

Tau: Ju Gem:

Ra Can: Ma

This chart conforms to Combination Two provided by you. Well, the person behind the chart had a inter-caste marriage, not inter-religion one. He married down in caste terms, somewhat. Here 9L is both debilitated and in 12th. The chart has its own story, on this front.

Sreenadh:

Thanks to Arjun ji for providing the combinations and thanks to RK ji, for clarifying it with an example chart.

42. Strength of signs – Varahora

[Vinita Kumar, Sreenadh, Vernalagnia, Panditji, RK Dash]

Vinita Kumar:

Would like to know more about strength of signs that u mentioned in one of your mails. This is absolutely crucial when u talk of whether the reference point should be lagna or the moon.

In the feedback that I got from u about my chart, you had used deductive methods to say lagna should be the reference point. I agree with that. But supposing u did not have any information about me and it was a blind chart or the chart of an infant whose life is yet to unfold, what then?

My limited knowledge of the subject says that a house with grahas is more powerful than a house without grahas. Cancer has 2 grahas while Taurus has none. Further, moon is Swakshetra. Taurus has no aspects whereas Cancer is aspected by other planets. (Please clarify if aspects should also be taken into account while deciding the strength of the house). So what is there to count towards the strength of Taurus vis-a-vis Cancer? You mentioned Venus is in Upachaya - but i am not sure whether Venus being Lagnesh should be considered a malefic even though it rules 6th. (I know there are conflicting views on these). If it is not a malefic it cannot be strong in upachaya.

Could there be another explanation for this? (I am only trying to justify why my Lagna should be the reference point and not the Moon). The only reason i can think of is the aspect of Saturn on Lagnesh which is giving it a malefic character and therefore making the Upachaya principle work. Besides, isolated and pure Saturn being exalted though retro and therefore debilitated is still "powerful" in 6th and so is its aspect on 3rd.(I don't know if aspects should have relative strengths or not...remember we discussed this in quality of drishti). So Venus in 3rd may not be a necessary and sufficient condition for assuming that it is stronger than Moon.

The only reason I want to point this out is that the yardstick that is adopted should be the same. Though astrologers often rely on deductive methods for arriving at conclusions by asking for feedback, if you want to make astrology more scientific, it should only rely on infallible principles which should hold true even without feedback.

When u told me the reason why I should consider my Lagna and not moon as the reference point in my chart, I was not fully satisfied by your explanation even

though I knew what u said was correct. So I thought I will offer my explanation of this - though I may be wrong.

Astrology is so much a subject of qualifications that one really has to be qualified for pronouncing any opinion in a sure manner. Sometimes opinions are taken to be the truth without really understanding the underlying explanations. The real danger is when these "truths" are then applied blindly to other charts.

I am thankful that on this forum you are giving us leads on how to approach the subject scientifically.

Sreenadh:

I was not speaking about the strength of the planets, but of the sign/house. There are specific rules to ascertain whether Lagna sign or Moon sign is stronger. I have already mentioned it elaborately in one of my mails to panditji before some days. Search that mail and learn it from there.

P.S.: Better not to say "approaching the subject scientifically", but to say "approaching the subject systematically". ;)

Vernalagnia:

I would be interested too, Sree.

Vinita Kumar:

I can imagine your impatience....here u are trying to move forward and people like me are raising doubts because they cannot understand the basic things....not because of your English....its very, very clear and understandable, if not beautiful at times,but because of their (read my)capacity to understand.

THE QUESTION

Now the question is how to determine whether Lagna sign or Moon sign is stronger. Traditionally we depend on two slokas.

(i) "Hora swami guru nja veekshita yuta nanyascha veeryotkata" -

Varaha hora

Meaning, If Lord of the sign, Ju or Me aspects (Drishti) or posited in the sign then that sign becomes stronger (gets more importance).

(ii) "Lagnam lagna patou balena sahite tatulya veeryam vidu

Tatraivopachaya stite sati tato veeryolkadam jayate" -

Jatakadesam

Meaning the strength of the sign is equal to the strength of the sign lord. If the sign lord is posited in Upachaya (3-6-10-11) sign from there onwards then the sign becomes stronger (gets more importance).

This is perfectly clear. But by applying the above principle in my case why lagna and not moon sign should be stronger is where my confusion lay.

For the benefit of others my lagna is Taurus which is not aspected by any planet. Both moon and venus are in the third house.

According to (ii) of the above principle there is a tie, but according to (i) since the lord of the sign is posited in its own sign I thought Moon should win.

Now, using deductive methods, I may also say that lagna is stronger, but going strictly by the above principles and the "fact" that as age advances Moon becomes stronger, should not Moon be the winner of the two signs???

I am trying to be "systematic", by just sticking to the principles mentioned above :) Or am I missing something? What says everyone?

Vinita Kumar:

Now the non-systematic approach....because this has no basis....I cannot quote any authentic text....the basis is tid-bits read here and there.

It is said that kendras and trikonas represent stronger houses, other things remaining constant.

Of the kendras 10th is the strongest, followed by the 7th, the 4th and the 1st.

Of the trikonas, 5th is stronger than the 1st and 9th is stronger than the 5th.

Lagna has the strength of being both kendra as well as trikona (I think somebody quantified it as 75 per cent kona and 25 per cent trikona).

Now going by the above, Lagna should always be stronger than the non-trikona and non kendra houses / signs, other things remaining constant.

Now let us introduce the grahas into this. Again it is said that the more the number of grahas in a sign, the heavier should be its "weight"/ significance. Mixing the two, more grahas in a kendra / Trikona sign whould give it more importance compared to another sign which has the same number grahas but which is not a kendra or a trikona.

Then the strength of the planets and the aspects should also have a bearing on the strength of the sign.

In the above circumstances, Lagna would always have an edge over the Moon sign if the latter is not in a kona or trikona, other things remaining constant.

I know this is a totally non-systematic approach because I cannot find any texts to quote, only disjointed, unsystematic readings.

But for whatever it is worth I thought let me put it down here before it is discarded as total rubbish. :)

Sreenadh:

It is not like that. The second rule says -

Quote

The strength of the sign is equal to the strength of the sign lord. If the sign lord is posited in Upachaya (3-6-10-11) sign from there onwards then the sign becomes stronger (gets more importance).

Unquote

From your Lagna sign Ve is in 3rd house - 1 pt.

From the Moon sign Mo is NOT in Upachaya sign - 0 pt

Now comes ascertaining the strength of sign based on the strength of planet -

The Lagan lord posited in Cn has navamsa in Aq - Normal strength (The same applies to Lagna sign)

The Moon sign lord is posited in its own sign - So normally should be considered strong. But look at Navamsa of Mo, it is in debilitation. So there is not much Stanabala to Moon. It is said that for Mo Pakshabala is more important when ascertaining the strength of the planet than Stanabala (Strength due to placement). You will see that Mo has neither enough Pakshabala as well. In your chart Mo is so close to Sun (It is only Sukla Triteeyya, the 3rd Tithi after amavasi) and so Mo is week. The same applies to the Moon sign as well. So here the Lagna sign wins over Moon sign. All these are based on the Second rule.

Now considering the 1st rule -

Quote

If Lord of the sign, Ju or Me aspects (Drishti) or posited in the sign then that sign becomes stronger (gets more importance).

Unquote

Neither Lagna lord, Ju or Me aspects Lagna. No good or bad Drishti is there on the Lagna. - 0 pts.

Now considering the Moon sign, the Moon sign lord (Mo) is posited in the Moon sign (Cn) itself. Neither Ju or Me aspects Moon sign. - 1 pt. So should we consider it as stronger than Lagna sign? I would say no, because from the earlier rule we know that Moon sign is week even though Mo is there in it since Mo is weak. So I would prefer not to allocate any points to Moon sign as well in this case.

You can use the following points to substantiate it -

Lagna is in a normal state without any good or bad aspects. But here Moon sign is

aspected by the two biggest malefics, Sa (using its 10th special aspect) and Ma (with its 8th special aspect). It is agnimaruta yoga a destructive combination for the Moon sign. Of course these are not mentioned in the above rule but I am using them as substantiate evidence for not assigning points to Moon sign.

So the conclusion -

Legna stands out winner with single point gained, and so the reading should be based on Lagna. Your life experiences itself will substantiate it, and will speak to you that Lagna sign is more important than Moon sign in your chart :)

P.S: Of course the Moon sign gains strength with life, as you can see in your own life and you turned to astrology at the later stage of life. Cn is known as the Daivanjcha Rasi (Astrologer sign), that gives more importance to emotions and intuition. :) This competition between your Lagna sign and Moon sign is also necessary to explain the conflicts between your worldly and spiritual aspirations. So we have no right to out rightly reject Moon sign as well. :) But the point is that COMPARATIVELY Lagna sign is stronger than Moon sign in your chart and to correctly predict/decipher the events that took place in your life from your chart it is important to understand the importance of Lagna, and the need to primarily read the chart from there on, in your horoscope. :)

Vinita Kumar:

Thank you very much for taking the trouble to explain this so nicely. The mistake I was making is to think Moon is in Upachaya even from Moon lagna.

I agree with the weakness of moon, though according to D-9 Moon is in Sagittarius (and not Scorpio). It is with Saturn, but then Saturn is in Parivartan with Jupiter in Aquarius. I don't know if this can be construed to mean that that Moon is with Jupiter in Sagittarius and therefore not that weak. Anyway, I will leave it at that. Many thanks once again for explaining this.

RK Dash:

The Varah Hora criterion renders (Vinita's) Moon sign a strength contender:

"If Lord of the sign, Ju or Me aspects (Drishti) or posited in the sign then that sign becomes stronger (gets more importance)."

That is, the lord of the sign tenants the sign. Mo being cancer's lord is in cancer. Moon is malefic in digit terms. But that does not rob the planet of its power to lend strength to its quarter. The Hora verse says lord of the sign, be it a malefic or a benefic.

Now, strength criterion varies from planet to planet. That reminds me: Moon's strength is, say primarily, pakshabala while Sa's e.g. is dikbala (in seventh from lagna).

Now supposing, Sa enters into the picture as either Moon sign lord or Udaya sign lord and is third from the sign (the sign being Aquarius). We have quite a situation here, don't we? Sat in Aries in Upachaya. In fall! Saturn in the sign it rules which is Udaya lagna. Dikbala gone!

We have to resolve whether we stick fast to the twin rules cited (from V. Hora & Jaatakadeshamaarga). Literally apply them? Or further qualify them by pakshyabala and dikbala. If the latter, then let's procure the citations from classics.

* * *

As for the Malayalam citation for activation of Moon lagna after a certain age (is it 32?) -- that should do. I also tend to feel there should be Sanskrit parallel somewhere. But the point is that borne out by experience. Sudarshana padhhatti requires all the three lagnas to be simultaneous reference points.

I know of a chart where all the three (Sun lagan, Mo lagna and Udaya lagna) have their 9th and 12th fortified (and they are fortified by benefics (Ju, Ven, Me). But the 'experience' came in the dashaa of (benefic) planet that is to do with 9th from lagna (and in its own sub-period). All the three lagnas are strong: with Moon sits its sign lord, while Mo has good digit strength. Udaya sign lord in moolatrikona but not upachaya (in kendra), udaya sign is aspected by Ju. With Sun sits sign lord (in mooltrikona). One minor qualification: 12th from Mo is not exactly fortified: it is

unaspected and lord is 2nd from Moon.

The point I am making here is both the three lagnas play role but Udaya lagna is udaya lagna. Dasha abides by this reference point. (Transit is another matter though: we know Mo is the queen in that department. Or she is not?)

I made use of an example where the kind of life experience involved is pretty rare and thus unmistakable: 9th plus 12th. And using that experience I daresay it is Udaya lagna that steers the course of events. Udaya lagna is not just 'thanu bhava'
-- the body, early life and just that.

Udaya lagna is predictive fulcrum, sign strength or no sign strength. Happy brainstorming, everyone,

Sreenadh:

Probably you have the wrong chart in mind.

RK Dash:

I went back to msg 635. Vinita, Shree Shreenadh is right in insisting on 'systematic'. 'Scientific' has been appropriated by the loosy-goosy astrology which hundreds of practising Indian astrologers of 21-century India are presiding over. Now, consider this:

Quote

...We apply both these conditions to Lagna sign and Moon sign, which ever is getting more points are considered stronger (more important). So here the traditional answer is pretty clear. Other related relevant (but not that important) points to remember –

* Lagna is important as far as body is concerned.

* The importance of Mo increases as the years (age) increases.

Unquote

You say the importance of Moon increases with yrs of age. Is that supported by classics?

Because Moon lagna vs Udaya lagna is not something easily resolved?

Sreenadh:

It is my pleasure to hear that. You are hinting at a really valid point. :) There is some ideas connected with, which needs to be clarified (or straightened) through discussion and study of charts among all of us. :)

Quote

You say the importance of Moon increases with yrs of age.

Unquote

I have Malayalam slokas but yet to find the related Sanskrit verses - but there should be / and I hope would be.

But first things first - so let us discuss the first point of ascertaining or comparing the strength of Lagna sign and Moon sign first and then only we will consider those secondary points

Sreeandh (To Vinita Kumar):

Use Chandrahari Ayanamsa (44 min more than Lahari) and you will see that the Navamsa of Mo falls in Scorpio, the debilitation sign of Moon. While considering the strength of Moon always remember the sloka -

"Paksholbhavam himakarsya visishtamahu
Stanolbhamav tu balamapyadhidikam paresham"
(Madhavveeya)

Meaning, for Moon, Pakshabala is specially important for Moon. But for other planets it is Stanabala (Strength due to placement) that is more important.

Vinita Kumar:

Thanks for informing that Moon is debilitated in D-9 if Chandra Hari Ayanamsa is used.:)

But if the proof of the pudding is in the eating and if real life experiences have any meaning, the MD of Moon so far has been the best period of life (touchwood!), with or without Agnimaruta yoga.

It could be a mental illusion to think that Moon is with Jupiter (in parivartan) in the sign of Jupiter in D-9 which has something to do with this "fortunate" existence (I met my guru at the beginning of Moon MD), but I would for some reason like to hang on to that illusion.:)

Sreenadh:

Quote

I met my guru at the beginning of Moon MD

Unquote

Mo is aspecting 9th house, and 9th house lord Sa is aspecting Mo with its 10th special Drishti. Is that not enough to give the guru?!

By the way, Sa aspecting Mo is a yoga that indicates repetition or second occurrence. Ve in Cn also indicate 2nd. Li sign also indicate two. Is it your first guru or the second?! By any chance is it that the 2nd guru you met and accepted?

P.S.: If it is the 1st, then the 2nd guru is there in waiting, in this Mo Dasa itself. :) Period could be 2007 - 2009. Ma Dasa Sa Antardasa. Or is it, 2007 itself?! Sa->Sa->Mo occurring in 2007. ;)

Vinita Kumar:

Quote

Mo is aspecting 9th house, and 9th house lord Sa is aspecting Mo with its 10th special Drishti. Is that not enough to give the guru?!

Unquote

Sorry dear, I don't get the connection. Will any planet aspecting the 9th which is also aspected by the owner of the 9th give a guru?

Should the same not apply to Venus too which conjoins Moon? Though I experimented with several spiritual organizations during Venus MD I couldn't stick to the practices for very long.

I don't know if I am mixing up systems, but the way I look at it is that Moon is BK - so the guru had to come during MD of BK when it activated the 9th H with 7th H drishti. The 10th drishti of the owner of 9th house was always there but

couldn't bring an "acceptable" guru until the Moon MD.

(Since I do not know how to make adjustments for Chandra Hari Ayanamsha in JHL, and calculate the dashas, could youease tell me which dasha and antardasha I was running in the first / second quarter of 2003?)

Quote

By the way, Sa aspecting Mo is a yoga that indicates repetition or second occurance. Ve in Cn also indicate 2nd. Li sign also indicate two. Is it your first guru or the second?! By any chance is it that the 2nd guru you met and accepted? :)

Unquote

Dear Shreenadh Iwould be grateful if you could explain this more. Is it the aspect of Saturn situated in Libra (because Libra sign indicates 2) or would the aspect of Saturn situated anywhere indicate recurrence. The first looks more plausible. Otherwise, why should Saturn be associated with 2? It is not the owner of any dual sign. Supposing it was Mars in Libra aspecting Sun in Capricorn; or even Saturn in Libra aspecting Sun in Scorpio - what kind of duplication would this have signified?

Quote

Ve in Cn also indicate 2nd.

Unquote

Yes, I know that. :(Many many people have told me that. Again is this on a stand alone basis, i.e., all cases of Venus in Cancer signify 2 or Venus has to be aspected by Saturn from Libra? What if Venus in Cancer is aspected by Jupiter from Pisces (a dual sign)? I personally feel that the aspect of Saturn from Libra on Venus in Cancer has a "binding" influence or an isolating influence or a balancing influence. This may be qualitatively very different from the aspect of, say Mars, from Aries or Capricorn or Sagittarius.

Quote

Is it your first guru or the second?! By any chance is it that the 2nd guru you met and accepted? :)

Unquote

As I told u, I tried several times, even received formal initiation once by a disciple and another time by a live guru of two different sects. Yes, this was the second initiation by a living guru. So you are right that he is the 2nd living guru I met and have accepted. Congrats on the right prediction! :)

The period you have mentioned in Moon dasa, I hope will be the period to intensify the practices.

Thank you so much for your time and effort. This was really a very interesting and a good learning experience for me. I hope you will respond to some of the queries I have raised and the observations that I have made.

Sreenadh:

Quote

Yes, this was the second initiation by a living guru. So you are right that he is the 2nd living guru I met and have accepted. Congrats on the right prediction! :)

Unquote

Thanks for that. :) yap, you are right. It was a prediction, and not an explanation. Let me explain some points:

One of the prime rules in astrology is that, if and only if 2 or more possibilities indicate in the same direction, such a prediction should be made. The Sanskrit statement is "DwiTri samvada bhaval" Meaning if two, three or more indicate in the same direction. This rule applies to every result predicted, by any astrologer.

Now let us see how this applies to the prediction we made -

1) Sa (Old) aspecting Mo (New) is a yoga that indicates renewal of a old item. It is a yoga that indicates repetition. This can be applied in a variety of situation. this yoga is termed "Punarbhū" Yoga in Sanskrit. Just for the sake convenience, let us assume that here the word 'repetition' indicate 2nd. Thus this Punarbhū yoga could indicate 2nd marriage, 2nd birth, 2nd initiation, renewing of house etc as per

the situation warrants. In your chart Sa is 9th lord (guru or spiritual guide) and so it should indicate, 2nd initiation to you (Mo indicates you as well, right?). Ok.

How many gurus are there? Sa in exaltation indicates three! "Swache

Trisamgunam", Meaning if the graha is in exaltation, multiply it with 3 says classics. So 3 Gurus who would initiate you. Two already, and you have mentioned it, and one remaining! This one way of looking at it, and so we get one possibility to predict a result.

2) In the marriage context, while speaking about Ve in Cn, Mihira says, "Dwibharyordhi" Meaning, 2 wives. Here our context is different, and but still from the above we know that Ve in Cn can indicate the number two. We are trying to predict something related to Ve or Mo dasa and both of them are together in Cn. Ve is Lagna lord (indicating you) and the 9th lord has a relation to it through 10th special aspect. So this also could indicate 2nd initiation to you.

3) Mo in its own house indicate two. How? "Swerkshe Dwi samgunam", Meaning, if the graha is in its own house multiply by two says classics. So any planet in its own house can indicate the number two. Here Mo (indicating you) is aspected by 9th lord and so this combination also indicates 2nd initiation.

4) All the above combinations are essentially related Sa which is placed in Libra. Sa (indicating Guru) is the one who should give initiation (to you). But Sa can not give a result which he does not possess. As you can see Sa aspects Ve-Mo (and not vice versa) Sa (Guru) should GIVE the result, and Ve-Mo (You) should accept the result. This necessitates that Sa should also represent two or take the number two from the sign in which it is posited. Libra is not an Dwiswabhava sign (Dwiswabhava signs naturally indicates two), but the shape assigned to Libra is of

a balance, which naturally indicates two. If you are not convinced, look at the predictions given for Libra sign by Mihira. He says, "Dwinama" Meaning, one born in Libra sign will have two names. This is not important to us, but from the above statement we learn that, Libra sign naturally indicates the number two. So Sa (the guru - since it is the 9th lord) in Libra indicates 2 gurus and not one.

When we sum up all the above thoughts, we get the clear picture that, you would be initiated twice for sure (and may be thrice) by 2 different gurus. Now we can predict this result, since it fulfills the "Dwi tri samvada bhava" criteria, mentioned at

the beginning of this mail.

Got the prediction path clear? We all (as students of ancient system of astrology) is supposed to follow such systematic method, totally depending on words and pointers given by ancient rishis, and logical systematic thinking, in EACH of our predictions. Violation of this is a violation of the system taught to us by them. :)

Quote

Since I do not know how to make adjustments for Chandra Hari Ayanamsha in JHL, and calculate the dashas, could u please tell me which dasha and antardasha I was running in the first / second quarter of 2003?)

Unquote

Vimsottari Dasa (started from Moon):

Sun MD: 1997-11-23 - 2003-10-23

Antardasas in this MD:

Sun: 1997-11-23 - 1998-03-11

Moon: 1998-03-11 - 1998-09-07

Mars: 1998-09-07 - 1999-01-11

Rah: 1999-01-11 - 1999-12-01

Jup: 1999-12-01 - 2000-09-14

Sat: 2000-09-14 - 2001-08-22

Merc: 2001-08-22 - 2002-06-24

Ket: 2002-06-24 - 2002-10-28

Ven: 2002-10-28 - 2003-10-23

P.S: Please don't make me type this much, by asking simple questions. :(

Vernalagnia:

I normally dislike mere 'thank you' posts but I'll make an exception this once. One heck of an expound!

Vinita Kumar:

I was sooooooooooooooo impressed by your explanation. I don't think I will bother you with trivial questions any more. You really inspire me to study more and more....But where to begin? This is an ocean :0 ;0 :0 which is very daunting and soooo vast to say the least.

The only niggling doubt is that even with a debilitated Moon in D-9 (according to Chandra Hari Ayanamsha) how was this possible? I would feel more comfortable with Saturn holding hands with Moon in D-9 in the 9th House and Jupiter in Parivartana with Saturn. Interestingly, your entire explanation is centered on the rasi chart and there is nothing used as supporting material from d-9. I think I have to slap myself for never being fully satisfied. Once again the Saturn effect, I think :) Many, many thanks, once again!

Sreenadh:

Don't you know that a debilitated Moon (unsatisfied/worried mind) always needs a guru? ;)

The Navamsa of Mo falls in a sign were a guru is really a necessity. :) If not sure look at the sign of debilitation of Moon, i.e. Scorpio. The 9th lord (from Scorpio) is debilitated in this sign, and the lord of Scorpio is debilitated in 9th. So it would be always better at least one guru is there to show the path. :)

Be satisfied at least because Ve (you) is with Ju (guru) in Navamsaka. ;) See that Ju-Ve combination is present in Aq (the sign of Sa. Sa is also the 9th lord indicating guru. Ju is the signifier of guru) in Navamsaka.

Navamsaka = The sign in which Navamsa falls. Navamsa of Mo (in your chart)= 5th Navamsa of Cn. Navamsaka of

Mo (in your chart) = Scorpio.

Vinita Kumar:

Thanks once again, Sreenadh! No more questions (for some time) ;), till I learn some more.

Panditji:

Very interesting analysis. The Mihira shloka you cite are from Brihat Jataka OR Varah Hora ?

Looking at the theme (multiplying by 2 or 3 based on own or exaltation) Would you say if someone has seventh lord exalted will marry three times? The interpretation has to be different for such a situation.

Sreenadh:

Mihira sloka?! Oh! I forgot - we came very long way through this thread and the title is still related to Mihira sloka for determining strengths of signs.

I hope you are pointing to the sloka for determining the strength of signs. right? The sloka bit - "Horaswami Guru nja veekshita yuta nanyascha veeryotkata". Yes, it is of Varaha Hora (Brihat Jataka). Varaha hora is another usual name used for Brihat Jataka, since the Hora text (a text that falls into the Hora category, of the 3 categories Sidhanta-Samhita-Hora) 'Brihat Jataka' is written by Varaha Mihira. It is a convention to associate the author name with the word Hora rather than mentioning the actual name of the text. For example, look at the names -

Skanda Hora (Actual name 'Jyotishmati') Varaha

Hora (Actual name 'Brihat Jataka') etc.

may be the same applies to many other texts as well. (Need to check).

Quote

The Mihira shloka you cite are from Brihat Jataka OR Varah Hora ?

Unquote

But pandit ji, that statement generates a doubt. Is there two texts one with the name 'Varaha Hora' and other with the name 'Brihat Jataka'?! In South India they are considered one and the same! If there is any system of considering them as two

separate texts, or if two such separate hora texts ascribed to Mihira please let me know.

Quote

Looking at the theme (multiplying by 2 or 3 based on own or exaltation)

Would you say if someone has seventh lord exalted will marry three times?

Unquote

Yes, of course, if it was ancient times. :) An exalted graha or graha in own house in 7th indicates too much pleasure from ladies, and not a frustrated married life. :) Such things are suited for kings or persons who live a luxurious life (with many wives or girlfriends) and at the same time a successful married life. That is why it becomes a Maha Purusha Yoga. :) But it wrong to predict troubles related to married life, or divorce or the like, if malefics are not aspecting 7th. By the way a graha in own house though primarily indicate two and three respectively, they can indicate the number 'many' as well. Don't ask how to differentiate the situation, I too don't know that. Only 'DwiTriSamvada Bhaval' is the tool in my hand in such situations. :)

Panditji:

Thanks Sreenadh. That is why jyotish is so fascinating.

Let us look at the 1st house and follow the 2 times 3 times pleasure from house if graha is exalted/own house etc. Tula lagna Shukra in 6th. Now shukra as lagna lord is exalted but also lagna lord in 6th is not good from health standpoint. Also in this case it is 8th lord in 6th. This will test quite a few jyotish paradigms.

I also wanted you touch upon the paradigm that is in vogue that "Guru hampers the significations of house he is in and Shani extends the results of house he is in". Do you know of any classic that supports such a view. Let us say that there is classical support. Even then how to read the real meaning in this statement?

Lets say Shani is in 7th. The way shani will give "vridhhi"(growth) to the house is by giving a native motivation toward the signification of the house (Many relationships) but never happy with them. Lets say Guru is there, then the way Guru will stunt the growth of the house is by not giving a good relationship with one and as the person is happy with it he won't go around seeking many.

P.S. May be we should start a new thread for discussion on different topics

[Editor: Since the subject under discussion diverted, this thread can be considered as ended here. The discussion that followed is presented as a new thread below]

43. Bhava Nasakaro Jeeva -Folksy tenets, sifting through paradigms

[Sreenadh, RK Dash, Panditji]

Sreenadh:

Dear Pandit ji,

Quote

I also wanted you touch upon the paradigm that is in vogue that "Guru hampers the significations of house he is in and Shani extends the results of house he is in". Do you know of any classic that supports such a view. Let us say that there is classical support. Even then how to read the real meaning in this statement?

Unquote

Dear RK ji,

Quote

What kind of a Mahapurusha yoga will a planet in exaltation or in own sign in 7th will generate even if it is Hamsa Yoga or Bhadra Yoga for that matter? Malavya Yoga is understandable. And then Sasa Yoga in 7th?

Unqutoe

I will write back in detail.

RK Dash:

Merely touching upon them will not do. (Forums like astrology magazines and journals have done so in the second half of the past century.) Our half-hearted subscription to folksy paradigm has blunted our predictive edge, I think.

Saturn's aspects promotes a house, tenancy hinders the growth. The reverse holds for Jupiter. Which gives us: Jupiter's aspect promotes and tenancy hampers.

Are we to take it to be so. Ju in 7th will restrict the joy of sex, in 8th will short-circuit longevity, in 5th will delimit happiness from children (which is another paradigm waiting to be tested) and so on.

Is it true from 'our experience' that Jupiter's tenancy hampers a house? Has the aspect of Sa promoted a house? We should be clear how we have to go about applying tenets like this except when the house in Q is the house owned by them (Or else, according to this rule even exalted Ju stunt the tenanted house)

Panditji says:

"I meant Guru in 7th will give one good relationship but not a motivation to seek out more hence will stunt the growth of that house"

Ju in madana sthhaana should not dent it as long as it is its own, exaltation, or even a friendly sign. Ju in strength in 7th will not be causative of variegated -- or king's -- sexual enjoyment, because the planet's essential nature will rein in promiscuous tendency. And that is because of the tenet of 'gunasaadrushya' (your Presnamaarga, my dear Shree...)

Call it its beauty or the thrill that is Jyotisha. Which, in fact, lies as much in sifting through the plethora as in summoning the apt rule and subsuming it under the relevant 'arc rule'.

The (awareness of) rule (paradigm) Panditji broached -- Saturn's aspect/Ju's presence -- is widespread but its classic hinterland is murky. Let's search. And test.

Sreenadh:

You said:

Quote

The (awareness of) rule (paradigm) Panditji broached -- Saturn's aspect/Ju's presence -- is widespread but its classic hinterland is murky. Let's search.

Unquote

There is a rule "Karako bhava nasaka". Brihat Jataka stands against it; Jataka

Parijata supports it. Depend on Lagna or Moon sign says Brihat Jataka; Depend on many (Adhana Nakshatra, Lagna Nakshatra etc) states (in one or two slokas) Jataka Parijata.

The people who popularize such exception rules generally depend mainly on BPHS, Jaimini Sutra and Jataka Parijata. Most of them are familiar with BPHS and Jaimini Sutra and know well what is told in it and what not. But most of them are not familiar with Jataka Parijata and it is an uncertain ground for them.

Summing it all, when ever you encounter such popular statements search for there root in Jataka Parijata. Probably you will find it there. ;) Just some thoughts, I need to check.

By the way, Jataka parijata is a good text, if not misinterpreted, and mixed with other systems like Jaimini. Vidyanadha Suri (The auther of Jataka Parijata) says that he is trying to brief the rules put forward in Saravali, which fundamentally tries to compliment Brihat Jataka. Thus the same applies to Jataka Parijata as well. Since Vidyanadha Suri depends on the Authentic books Brihat Jataka and Saravali the text should be valued and studied in the right sprit, with out violating the basics, and understanding the base from which he derived the arguments. We should know that if a previous text didn't said or indicated the same, Vidyanadha Suri wouldn't have made those statements.

Just giving a pointer to the untold question, "where to look for such slokas". :)

RK Dash:

Let's go about it baby step by baby step.

First, Ju. Must be in Jataka Parijata, where I have come across the rule: Ju in 2nd alone (ie singly) makes for poverty. Exception can be allowed for its lordship of the said hse. That too comes under karaka...doesn't that?

You mean to say: BJ doesn't follow the tenet and would like us to cross-check with Moon lagna. Meaning from Moon lagna? But what difference wil that make. What kind of countervailing effects will Moon lagna provide. Anyway, if we check from Moon we are subscribing to the rule whether 'this' kaarak is destroying the signification. No getting away from it, by our this lunal resort on Varah's say-so.

Vidyanaadh Suri's line is less self-contradictory. He acquiesces, but wants a peep into

the stellar sub-mansion. [Between what do you think of his father's classic?]

Similarly, JP. It supports, but with the rider that the Nakshatra lordship will finally decide whether a particular planet as a karaka will destroy the bhaava. How?

Have you found the exact parameters of application of the rider?

Now, Saturn when has Saturn promoted the bhava it occupies? And where has this Sa as karaka destroyed (or dented) the longevity when in 8th. We know there is a double apavaada here (Sa in 8th). But when has Me in 4th made for poor intellect, and Ju in 9th impoverished the higher mind (or made one irreverent towards tradition and deviant from conduct praised in tradition)? Or for that matter Ve in 7th denied sexual pleasure, Sun in 1st created a feeble body, Ma in 3rd makes one timorous, without sibling?

The 'bhaavanashaaya thing' do you for one really apply in your phalaadesha? Tell me. But we have Ju/Sa 'inverse effect' (folksy) tenet to test. Remember baby steps? Remember, there are many learners like me and possibly Vinita [who despairs astrology is not for her; I couldn't make out her chart from what you sent me in diagram (it got foraged); I see so much of her chart being discussed yet nobody reassures her that it is for her too.]

Sreenadh:

Quote

The 'bhaavanashaaya thing' do you for one really apply in your phalaadesha? Tell me.

Unquote

I would joyously like to quote your line –

Quote

Let's go about it baby step by baby step.

Unquote

Because, before I state anything about my own stands, I should clarify what the classics say, and also there is a prior example of Ju in 7th (bhavanasakara or not?) as provided by panditji. :)

Brihat Jatakam states –

"Lagnal Putra kalatrabhe subhapati prapteadhavalokite chadradwa yedi sampadasti hi tayo"

One of the meanings of this sloka bit is that, if the 5th and 7th from Lagna is aspected (Drishti) or conjoined by Ju then children and wife (vridhi of 5th and 7th house) results. The same can be considered from Moon sign as well.

From this sloka it is evident that Mihira is against the "Karako bhavanasaka" concept. Ju is signifier of 5th house and Mihira says that if Ju is in 5th house then for sure children will result. Also remember that while speaking about the placement of Ve in 7th Mihira says "priya kalahostagethe suratepsu" meaning an increase (vridhi) in sexual urge.

My guru says that Ju in 5th or Ve in 7th is like an over voltage bulb. :) I have seen horoscope with Ju in 5th. Usually that native would be very bright with many capabilities (Ju is signifier of intelligence) but in later stages of life (even by half way through life) they behave almost like lunatics! Their mind becomes too unstable! Presnamarga give the same combination to judge lunatics!!! It is really over voltage causing damage to the bulb! :)

In essence every karaka amplifies the results the Bhava can produce. May be, It would be right to say "Karako Bhava vridhikara", but may be at the end if the native can not stand it (due to his inner strength), the fuse of the bulb burns!! Like Mihira I would like to stand against the "Bhava nasakaro" concept at the same time accepting the slokas like the one given in texts like Prasanmarga in the light of the advice given by my guru. :)

Let us take the example provided by Panditji and try to understand it in the light of the above knowledge and the words of Rishis. Yap, we are going into the details. :)

Problem:

- Ju in 7th in its own house or exaltation should give many wives or increase in sexual urge.

- But is it seen that they are satisfied with only one wife!
- Is it that "Bhava nasakaro jeeva" concept (not supported by Mihira and Rishi horas) at work here or something else?
- Should we consider and correlate "Bhava vridhikaro Sani" along with it or not?

Study:

- Ju in 7th cause an increase in sexual urge and beauty of the native.

How can I say that?! Because -

"Pitro gunadhiko jeeve saptame suhrdanvita
rati geeta priyaH khalvadanaH kalahavargitaH"

Says Hora Pradeepam. Meaning, If Ju is in 7th he would have more good talents than his father, many friends, would like sex and music, love to travel, won't like to quarrel with any.

Look at the statement "rati geeta priyaH" (would like sex and music) in this sloka.

Now let us see what Garga hora says about the placement of Ju in 7th –

"Gauri suoopam sphuta pankajakshim sitaH subharkshe subhadrishtiyuktaH
chirayusham Bhagyayutam naram cha kuryad gurur darpakavasavasi"

Meaning, If Ju is in 7th placed in good sign with the benefic aspects then, his wife would be young, beautiful, with beautiful eyes, fair skin. If Ju is in 7th then he would have longevity, luck, and he would be handsome like Kamadeva (the god of sex).

Look at the statement "darpakavasavasi" (handsome with good sex urge like the god of sex) in this sloka. From the above due to "Dwi tri samvada bhaval" (since 2 or 3 arguments indicate the same) I conclude that Ju in 7th cause an increase in sexual urge of the native.

- If 7th lord is in its own house then the native would be good natured and handsome and will have many abilities.

The following two statements substantiate this –

"Saptamage saptamape paramayuH preetivatsalaH purushaH
Nirmala seela sametastejaswee jayate satatam"

Says Vridha Yavana. Meaning, If the 7th lord is in 7th house then the native would have longevity, compaction, good nature, smartness and brightness.

This applies to Ju in 7th in its own house as well, as said by Kasyapa Rishi -

"Ati guna Jurou jaya dunastite" Says Kasyapa Hora. Meaning, if Ju is in its own house in 7th then, he would have many capabilities (and would be handsome).

- But alas! Even though the native have good sexual urge and handsome, women won't show much interest in him!

Why?! But before answering that question, let understand who says so. :) Look at the following sloka from the text Chamatkara Chintamani –

"Matistasya bahwee vibhootischa bahwee
Rathirvai bhavad bhaminee nama bahwee
gurur garva kridyasya jamitra
bhavet saprindadhikoakhanda kandarpa eva"

Meaning, if Ju is in 7th he would be intelligent, will live a good (luxurious) life, but women will not show much interest in him. He would be handsome (and would have good sex urge) like Kamdeva, and would be proud of his own abilities and beauty. He will have many relatives and friends born of his own clan and would be powerful because of this.

Just look at the words "Rathirvai bhavad bhaminee nama bahwee" (women will not show much interest in him, and therefore he won't have much girl friends and much sexual life) and "akhanda kandarpa eva" (He would be handsome and would have good sex urge like the god of sex). Is it not interesting?! This is specially true if Ju is in its own house in Sg or Pi.

Ok. Now I think it is time to answer the question, why ladies are not showing much interested in such a personality with good contacts, beauty and sexual urge. Even if the ladies are not showing much interest in him, if he is ready to execute his power and abilities, it would be very very easy for him to get or seduce women!

Why he is not doing it? Yap, you guessed it, due to his very own nature! :) He is guru, he is respectable, then how can he do that?! Women are not showing interest in him

due to the very fact that he is respectable and serene. Don't you believe me? Let us look at the predictions given for Ju in Cn (exaltation sign of Ju), Sg (own house of Ju) and Pi (own house of Ju).

If Ju is in Cn, then -

"Vidvan suoopa dehaH prajchaH priya dharma swabhavascha
 sumahalbalo yesaswi prabhuta dhanyakara dhanesaH
 satya Samadhi sametaH stiratmajo lokasalkritaH khayataH
 nripatir jeeve sasibhe visishta karma suhrijjatanurataH"

Says Saravali. Meaning, if Ju is in Cn then, the native would be knowledgeable, intelligent, powerful, famous, with good wealth, will stand for truth, will be interested in meditation, stable mind, good children, will do good for the world and would be famous due to that, will live/behave like a king, will follow good deeds, and will have many friends and relatives.

Dear women, he is highly respectable, and it is better not to go near him seeking sex!! Even if he want to play with you, he won't violate the etiquette!! It seems that he is not going to fall for you (women really like that), then why fall for him.

;) Probably not! It is better not to go after him seeking sex, and it seems that he won't come after you as well, though he may like to enjoy high grade sex with his wife. ;)

If Ju is in Sg then -

Acharyo vrata deeksha yejchadeenamsu samstitarthascha Data
 suhril swapakshaH priyoparasrutadi rataH Mandaliko mantri
 va dhanurdharasthe bhavet sada jeeve Nana desa nivasee
 vivikta teerthayatana budhiH"

Says Saravali. Meaning, if Ju is in Sg then, the native would be interested in doing Vrata, Yaga, Mantra worship etc. He would advice to do such thing to others (common people) as well. He will acquire much wealth, will be kind and companionate, helping relatives and friends, and would be a member of committees or social organizations. He will visit many countries, many sacred places and sacred buildings like temples.

Hay man! He is a guru and adviser! It is better to consult him asking for

suggestions. Dear women will you dare to make him fall in immoral sex with you?! Or will he like to do so? Probably not! It is better not to go after him seeking sex, and it seems that he won't come after you as well. ;)

If Ju is in Pi then –

"Vedartha sastra vetta suhridam poojyassatam cha nripaneta
 slakhyassadhano adhrisho hyaheena darpasthirambhaH
 rajchassuneeti siksha vyavahara rana prayoga vetta cha
 khyataH prasanta cheshata sthirasatwayutascha ménage geeve"

Says Saravali. Meaning, if Ju is in Pi then, the native would be very knowledgeable in the etymology meaning of Vedic texts (he would be very knowledgeable and interested in grammar and linguistics), respected by friends, a person with leadership quality, perfect (interested in perfection in every field), egotic, will stick to his aim in all his endeavors, will have good knowledge about law- training- teaching etc, will have good understanding about the use of weapons, famous, steady and quiet mind, stable, he is not worried about what may come and keeps the stability of mind both in hardships and happiness.

Dear women, he is too respectable, steady, able and seems dangerous with his contacts and abilities – it is better to keep away from him! With that much interest in ethics do you think he will come after you, even if there is a huge amount of sex urge in him! Impossible, better to stay away from him and for sure he is not going to hurt you. ;)

See how the situation turns out to be! Ju is not destroying anything! Ju is not destroying the normal tendencies of the 7th house, but only enriches it! But when the natural tendencies of Ju takes hold, and strengthens the inner nature of the individual, then some results like many wives becomes almost an impossibility. But we should know that if willing for a person with such a placement of Ju in 7th it is very easy to get 2 or more wives or many sexual relations. That means the result is there – but it becomes yanya (hidden/suppressed) due to the very nature of the native. Or due to the very nature Ju in 7th (in exaltation or own house) imparts to the native. It is very clear that the "Karaka bhavanasaya" short cut is not at all necessary to explain or

understand the situation. That is all about Ju, "Bhava vridhikaro Sani" is another beautiful story. I will tell about it and will explain why it is irrelevant in the context of ancient classics in another mail.

P.S.1) Dear RK ji, I think my answer is clear by now. I don't use the "Bhava vridhikaro" or "Bhava nasakaro" 'thing'. It is better to go the straight but long way, than to take shortcuts that which can not be applied in a generalized manner. If anyone try to do so, he/she will end up standing against the classics, in many situations.

2) Don't ask me to explain how and why "karako bahava...." Rule does not apply to each and every Bhava. That will make me type many such long mails, which I don't want to do. Instead taking the similar path you can explore and understand why it is invalid for each of the situations pointed out.

3) By the way what is the name of the father of Vaidyanadha suri? I don't have that info.

Editor: The father of Vaidyanadha Suri (author of Jataka Parijata) is Venkatesa Daivajna (author of Sarvartha Chintamani) who lived during the 13th century. Sreenadh was unaware of this at that time]

Panditji:

I meant Guru in 7th will give one good relationship but not a motivation to seek ut more hence will stunt the growth of that house.

RK Dash:

That's some secret sharing on your munificent part. I was curious which Varaha Hora you are happily citing every now and then. I asked you to share them. You kept the ubiquitous Vrihat Jatak close to your chest. Okay. Now your Jyotishmati! I will go and raid your Kota residence.

* * *

Lucid understanding, this:

Quote

"... Yes, of course, if it was ancient times. ;) An exalted graham or graha in own house in 7th indicates too much pleasure from ladies, and not a

frustrated married life. :) Such things are suited for kings or persons who live a luxurious life (with many wives or girlfriends) and at the same time a successful married life. That is why it becomes a Maha Purusha Yoga. :) But it is wrong to predict troubles related to married life, or divorce or the like, if malefics are not aspecting 7th.

By the way an graha in own house though primarily indicate two and three respectively, they can indicate the number 'many' as well..."

Unquote

Would like to modify the word 'many' to 'plenty'? The idea being sufficiency.

Wotsay, Panditji?

Now another aspect. What kind of a Mahapurusha yoga will a planet in exaltation or in own sign in 7th will generate even if it is Hamsa Yoga or Bhadra Yoga for that matter? Malavya Yoga is understandable. And then Sasa Yoga in 7th?

Sreenadh:

It is better to say that I hold all those Hora texts written by Rishis close to my heart. :) It is totally based on them only Mihira wrote Brihat Jataka, and that forms the reason for the validity of that text. But I have something against Mihira as well since he mixed the thoughts of Yavana school with that of Arsha system. Parasara is not that valued since, he deviated from the Arsha system, and was fond of inventing new techniques, which no other Rishi kulas appreciated. :) Remember that when Jaimini did it, the rishi horas just neglected him, and don't even included 'Jaimini' in the list of 18 great teachers of astrology. (Or is it that Jaimini Sutra wa a later text). It seems that Parasara based many of his concepts on the statements of Jaimini (Or is it vice versa?), and the Arsha school mentions the name of Parasara under 18 great gurus, but from the quotes available in previous texts like Hora Ratna, Hridyapaha, Bhattolpali etc does not prove that these extra concepts found in BPHS were part of original Parasara hora. There should be somewhere some trouble - A study of literary history of BPHS based on quotes provided in older text (as of Parasara hora) is necessary to reveal the facts.

Pandit ji:

That was an excellent writeup with references to the classics. It also makes logical

sense as far as Guru is concerned.

If one goes very simply by natural beneficence and maleficence. If any graha or bhava is with or aspected by guru it should prosper. Ofcourse other malefic aspects, etc. would reduce the magnitude of results. May be the reason in some charts guru in seventh or 5th in own house can mar results is not because of guru's placement but because of other influences. Imagine guru in 5th in own rashi. Now if such a guru gets severly afflicted, then the house is afflicted, its lord (i.e. Guru) is afflicted and natural karaka (i.e. Guru again) gets afflicted. So just one guru getting afflicted gets bad grade three times.

Sreenadh:

Quote

Imagine guru in 5th in own rashi. Now if such a guru gets severly afflicted, then the house is afflicted, its lord (i.e. Guru) is afflicted and natural karaka (i.e. Guru again) gets afflicted. So just one guru getting afflicted gets bad grade three times.

Unquote

Yes, you are absolutely right. :)

If Ju is in 5th house in its own sign and gets afflicted then -

1. The house is afflicted - causing damage to all the house signifies.
2. The sign lord is afflicted - causing damages to all the house signifies.

Yes, due to this natural karaka (significator) of the house is also getting afflicted. It is said - "Adhipa Sarva bhavanam karaka pari keertita" Meaning, the lord of the house is the natural significator of the house. The house lord signifies everything the house signifies as well. So it is a Triple impact! Since -

- 1) House lord is weak (afflicted) means house is weak(afflicted).
- 2) The Significator of the house (all house lords are significators for the house they own) is afflicted means all that is signified by the house is afflicted.
- 3) Ju gets afflicted - means 5th house gets afflicted.

Since Ju is the karaka for 5th house, whether it owns that house or not. Thus

it itself turns out to be a triple impact!

3. Ju gets afflicted - means all that Ju signifies gets afflicted.

Ju is the signifier of Children, intellect etc so all those gets afflicted.

So as per 'Dwi Tri Samvada Bhaval' (Since 2 or 3 or more arguments support the same), It cause a great damage. :)

So I totally agree with you and would add that it is a bad grade more than 3 times. :)

[Editor: Thus the thread ended, clearly refuting 'Bhava Nasakaro guru' flocky tenet]

44. Iconography and Historians

[Sreenadh]

[Editor: The following is an article by Sreenadh that got posted in the group to which none responded!]

Sreenadh:

In a country like India where religion plays an important role, the study of icons (idols) can help to a great extend in understanding the ancient history and culture. Iconography has two branches – Iconology and Iconometry. Iconometry gives special importance to the measurements of Icons. The study of Icons also helps in understanding the enmity and envy between different traditions within the same religion. For example think of the Icon of god Sarabha. God Sarabha is pictured with the legs of animals and body of a fearsome bird. The story says that god Sarabha incarnated when it became difficult to control god Narasimha who was in a destructive mood after killing the Asura Hiranya Kasipu. The icon of god Sarabha who easily conquers god Narasimha is depicted in the Dharasura temple. The concept of god Sarabha could be attributed to the competition between Vishnavas and Saivas. It could be that to oppose the popularity of Narasimha the Saivas invented the concept of god Sarabha. To circumvent the concept of god Sarabha, again the Vishnavas invented the concept of god Gandaberunda. God Gandaberunda is depicted as a huge bird with two heads which easily conquers god Sarabha. Now, on seeing such icons we can imagine and understand the high competition between the Vishanava

and Saivas. Later the importance of god Gandabherunda and god Sarabha decreased but Narasimha kept his importance as the idol (icon) that would be installed even at Siva temples in the western side of the temple. The Siva, Sakti, Vishnava, Jain, Budha (Vajrayana) Tantric cults competed in this country for long. The Vedic religion was utilized by them, and for living the vedic followers (read Brahmans) had to compromise with this popular religious sects. The statement "Vedic religion dissolved into the popular Tantric religion" depicts the truth well, than the statement, "Vedic religion absorbed Tantric beliefs to certain extend". If you want to call the vedic religion

'Vedic/Aryan' then call, all those Tantric cults which absorbed Vedas to a lesser or greater extend as 'Tantric/ Non-Vedic'. The Draveidian system was entirely different with its ancient gods such as – Cheyon (Muruka), Mayon, Vendan, Kottava, Ayyanar, Ayiravilli, Kali, Thirumal etc. Many gods those are not at all related to the Vedic or Tantric religions.

Not only the gods, but the basic concept about the structure of the universe itself was entirely different among these three streams. The existence of the 3 distinct streams such as –

- 1) Vedic Culture
- 2) Tantric Culture
- 3) Dravidian Culture

Should be considered in any study of Indian history. But it is not happening now a days, because of the simple fact that not much light is shed on the system, culture, concepts, and knowledge of Tantric and Dravidian Culture. It is good not to mix- up the contributions of Jain and Budha religions with this as well. Thus, the two other streams are –

- 4) Jain culture
- 5) Buddhist Culture

The state of these streams after a lot of mix-up between them is often taken to represent their original trend and shape. Which results in errors like confusing

Muruka with Subrahmania, Kali with Parvati etc. How many of us know that the concept of Yaksha/Yekshi (a poplar male god and female goddess worshiped in Kerala) is related to

Jain religion and concept of gods like Aryaavalokiteswara, Tara, Prajchaparamita, Samantabhadra, Manjusree etc (worshiped in Kerala in ancient times) is related to Vajrayana Budha religion. Yet again how many of us know that the Naga (snake) worship in South India is related to the Non-Vedic Siva Tantric cults that were popular even from the Sidhu-Saraswaty period? Of course the Vedic gods like Indra etc were known in South India and the Yagas and Homas a popular act of worship in temples. Thus it is clear that the resultant culture which is a mix-up of all the above five streams is now projected as the Draveedian culture. A true study of ancient Dravidian culture and original gods is yet to happen. A study of Iconography or literature (both of them are related to an extend) reveals all these facts.

The historians are supposed to have an idea of Iconography, even if we free them from having an understanding of true literary history. How many of our historians fulfill this criterion? How many historians know that they are supposed to learn subjects like -

- 1) Techniques to determine the antiquity of archeological evidences
- 2) Iconography
- 3) Reading of ancient scripts
- 4) Avoiding "interpretation" of ancient script (as some thought to be historians, especially Sindhu-Saraswaty historians, do now a days, instead of "reading" the ancient scripts)
- 5) Preservation of Palmyra leaves and other archeological evidences.
- 6) Astronomy (so that literary/archeological evidences could be correctly understood and deciphered at times)
- 7) Linguistics and Linguistic history
- 8) Techniques of deriving history based on Primary evidence and then substantiating it with secondary evidence.
- 9) A brief idea about all the subjects (such as Sankhya, Viseshika, Ayurveda,

Astrology etc) those were popular in ancient times.

Yes, this list could be vast. How many historians (!) are there who is trying to study and understand history based on the primary evidence they could collect, instead of story making based on some info got from searching the books or some "popular" ancient(?) literature? I bet, you won't find many. :) This is the state of affairs as far as the study of history is concerned in India. I am just sharing some passing thoughts.

45. Doubt Regarding Arudha

[Manish Mahajan, Sreenadh OG]

Manish Mahajan:

I am a beginner and sometime back read about the arudha. But the more I think about arudha the more confusion I have. All I have read about arudha is -

1. Lagna chart gives the real picture about the individual.
2. The houses from arudha lagna shows the world's perception about an individual.
3. The arudha padas of the houses show how the things seen from the houses materialize.
4. The arudha pada of the graha shows an individual's perception about self.

Now my doubt is that if something is not promised by lagna, how could it materialize or perceived by the world.

Let's say someone's lagna lord is weak and there is no benefic aspect on lagna, then how can the person be perceived having a good health or good built, if the same is indicated by arudha lagna.

I have mentioned whatever little I could understand and would really appreciate if the learned members throw more light to make this clear.

Sreenadh:

All those are part of lessons by Sanjay Rath or may be (I am not sure) part of Jaimini system. The discussions that take place here follows mainly Arsha, Jain, Yavana, Parasara etc Schools. When people add their imagination (like Rath is doing)

to the statements in classics then essentially confusion should result.

Quote

I think about arudha the more confusion I have.

Unquote

It is a natural consequence. ;) So don't worry. :)

The concept Arudha as taught by Arsha School and as taught by Jaimini School are entirely different. Here in this forum, I can shed light only about the Arudha system as per Arsha School. In that context all the statement you put forward about Arudha (as taught by Rath?) is totally invalid and absurd. This is the light I can throw on the issue.

P.S.: First of all please clarify the schools you follow, and the kind of Arudha (there are two or more types) you are talking about.

Sreenadh:

Thanks a lot for replying. You are right about the source of my reading, I have read arudha on Rath ji's site and through some other internet sources (those also make a mention of Sanjay Rath's teachings).

As regard to school of thought I am sorry to say, I am not sure about it, most of my reading till date has been through the articles given in various internet sources and through some beginner level books.

As you have mentioned arudha as per Arsha school, can you suggest any sources for its reading. And one more question is Arudha really such an important concept?

[Editor: The thread ended there. No reply received for this question, since AIA group is not a learning site, and also because learning the basics oneself from books is primary requirement for participating in such discussions. Who would like to waste time for teaching someone from the very beginning basics itself? Especially if it is one does not know, how to learn!]

46. Dwi Tri Samvada Bhaval

[Vinita Kumar, Sreenadh OG]

Vinita Kumar:

I didn't think that I would break the promise of not asking trivial questions so quickly, but when I read your message again I felt like responding and also giving feedback. Hope u don't mind. First some further comments on your analysis:

1. One of the prime rules of checking 2 or more possibilities , "DwiTri samvada bhaval" looks good.
2. I liked your interpretation of Punarbhу. All this while I thought that this was only in the context of marriage. You have given an interesting twist to the meaning!
3. The principle of "Swache Trisamgunam" is the most interesting of all. My question is that if this principle applies to multiple gurus, why does it not apply to multiple partners (the Venus connection)
4. You have quoted Mihira about "Dwibharyordhi" in the context of Venus in Cancer and 2 in the context of Moon in Cancer, "Serkshe Dwi samgunam" and Saturn aspecting Venus and Moon from Libra also signifying two.
5. While talking of twos u could add one more, but this is not related to Venus but to Mercury being Swakshetra in the 2nd House / house of attractions (Chapter 26 Shloka 14 of BPHS) and in Gemini to boot!
6. Another evidence, (for which I think I should acknowledge Vernaji), is the placement of Ketu ruler of 7th in 2nd!!!

So why talk of "Dwi Tri Samvada bhaval" - there were half a dozen fingers pointing in the same direction.

Let me share with you that one of the main reasons why I started digging into astrology some time back was because I became acutely aware of those half a dozen accusing fingers.

When I shared my horoscope with others I could sense their reluctance to be frank with me. I even thought I heard some snickers. I felt like a fallen woman without having fallen. When I gave my feedback one person even went to the extent of telling me that I was telling untruth (a euphemism for lying) – so much for having Jupiter in the Second House!!!.

I have shared with you that the Moon MD has brought about a transformation that I could not have imagined. From a shy, diffident, unsure person I now feel that I can take on the whole world. There has also been a flowering of emotions and perhaps there were possibilities (more imagined than real) which were never allowed to fructify in the area of relationships / kalatra. The main reason was that I became extremely conscious of dharma in marriage. Of course marriage was not a bed of roses – but finding my way to accept and love my husband the way he is has been a long and challenging journey. And in more than twenty years of our marriage nobody can dare raise a finger at my fidelity.

I personally think that all this has something to do with my Guru's grace. I also believe in free will. I am convinced now (again with Gurus's grace) that consciousness and awareness has a big role to play in making us who we are and what we want to become. My questions are:

1. Why should I feel so joyous in the MD of Moon when Moon is debilitated in Navamsa?
2. Why the principle of multiplicity applicable to Guru did not happen for Kalatra?

I have a well formed non-astrological reason to explain 2. But astrologically don't you think that Saturn is the biggest benefic for Taurus Lagna and what it allowed to happen for the Guru it stopped from happening for Kalatra???

I shall eagerly await your answer.

Sreenadh:

Quote

Why talk of "Dwi Tri Samvada bhaval" - there were half a dozen fingers pointing in the same direction.

Unquote

That is an absurd question since "Dwi Tri Samvada bhaval" is a statement that should be applied to EVERY result predicted. No result predicted should override this rule. It is at the foundations of astrology, since astrology is a system that tries to predict MOST PROBABLE event or possibility. Only "Dwi Tri Samvada bhaval" helps us in understanding that 'here the possibility increases, and so this may happen for sure, and so we should predict this result'. Any person, who go against this is violating the fundamentals of astrology, and the responsibility for errors in his predictions does not go neither to the system of astrology, nor to the Rishis. Then he alone becomes responsible for whatever (punaya or papa) he gains through those statements. Always keep this in mind. A sincere student of astrology should be humbly obedient to the words of Rishis, understand the fundamentals, and shouldn't violate basic rules. If we do so then the responsibility is with us and we can't blame anybody or the system for wrong predictions. Violating the "Dwi Tri Samvada bhaval" rule is a serious offence against the total astrological system - please keep it in mind. :)

Why not many husbands?

Clearly put your question is, If multiple initiations are predicted based on some planetary indications about 'twice', then for this horoscope -

Why not many husbands? Why can't we predict (why didn't you predict) multiple marriages? Why can't we predict multiple sexual parterres? Why not many illicit relations?

Ok. I will address this question in the next mail, and analyze the 7th house of your chart based on the same "Dwi Tri Samvada Bhaval" rule. :)

David Andrews:

Here's another ignoramus who will be taxing your patience. I have missed a lot but hope to pick up the little bits and pieces that emanate from your posts here.

I wanted to know what Vara Hora was. Thankfully, in answer to Vinita ji's post you pointed out that it is Brihat Jataka.

Now, here in answering Vinita ji's mail you refer "Dwi Tri Samvada Bhaval". I believe that it is some principle in Sanskrit. Could be kind enough to render all Sanskrit words with their translation so that the less privileged persons like me could understand and thus learn.

Sreenadh:

'Varahora' is a typo may be vinita ji committed; the actual word is 'Varaha Hora'. This is another name for 'Brihat Jataka'.

"Dwi Tri Samvada Bhaval". The meaning is well explained in the previous mails. But to state it again. Dwi = 2; Tri = 3 ; Samvada bhaval = indicates/supports the same.

"Dwi Tri Samvada bhaval" = If 2 or 3 (or more) (arguments) supports the same (result), (then only that result should be predicted)

It is one of the rules that is very basic to the whole system of predicting results in astrology, since astrology tries to locate the 'most probable results'. This sloka bit, points to the importance of that probabilistic consideration. Each indication in horoscope is like a small wave that reinforces each other to form a big single tide.

Vinita Kumar (To Sreenadh):

I think u misunderstood me completely. Where is the question of doubting anything that the maharishis wrote? It would be a reflection of deep, deep ignorance to even think like that. Of course I am ignorant, but not that ignorant to question anything the great rishis have said.

If there are many pointers in the same direction, of course the probability of the event occurring increases. Where is the question of disagreement?

But though Mararishis were infallible, could we be fallible in our interpretations? That is the only point I was trying to suggest. Could there be something we are overlooking? Sometimes it is the obvious that strikes us not what is not obvious.

It is in this spirit that i suggested that whether the Guru (Saturn) has intervened and not let the probabilities take effect. I know the interpretation of Saturn in my chart is somewhat difficult since it is exalted as well as retro so that makes it debilitated too.

I do respect u a lot and feel humbled by your knowledge of the ancient texts. I also feel grateful for your extreme patience in handling simple questions and devoting so much time and attention to explain things. Its only when interpretations do not tally with real life experiences that one wonders why it is so.

All questions emanate from ignorance. But in all this ignorance there is not an iota of doubt about what the rishis said. I was only thinking in terms of whether we are missing something? Or is there something which "lies beyond the stars" and which the gurus know about?

In the explanatory notes by B. Suryanarayana Rao of stanza 3 of Brihat Jataka, it is mentioned:

"Bhattotpala raises the vital question about the use of this knowledge (hora shastra) of our past and future and says that by knowledge of the future we will be able to read the existing evil influences and we can also adopt remedial measures recommended in the shastras, to alleviate the miseries. He clearly indicates that astrology has no fatalism about its doctrines. It simply reveals the penalties for breaches of proper conduct in the previous states of births, and that it is in man's power to know the evil, and nip it in the bud before it takes root and produces miserable results".

Sreenadh:

In your natal chart, Lagna is Taurus and the 7th house is Scorpio. The Garga hora says "Saptame Vrischiko rasir balavan parikeertita", Meaning in 7th Scorpio is strong. (This issue of reptile signs getting strong at 7th etc was discussed elaborately earlier). Therefore sex drive, husband/wife, sexual partners etc should play a major role in the life of people born in Taurus Lagna (since Sc is the 7th sign). But remember that the above statement does not indicate, whether that role is positive or negative, or whether it is marital relations, illicit relations etc. In your chart the 7th lord is in 8th. The lord of Vivaha stana (marriage) is in mangalya stana (life after marriage). This is generally good considering the above said significance indicated by those houses. But 8th is also a dustana, and so it this placement should also indicate results such as, being away from husband, troubles having a satisfactory married life (especially in sexual matters), etc as well. If Ma is in 8th it indicates, Uterus or Vagina related troubles (Troubles/diseases related to pregnancy or excretory organs), heath problems to father, etc as well. Divorce is also indicated by Ma in 8th but the corollary rule is that, such mishap shouldn't be predicted if Ma (in 8th) is the lagna lord or 7th lord. This corollary/supplementary rule applies in your horoscope and so no divorce/widowhood should be predicted for your horoscope based on the placement of Ma in 8th. To emphasis it, Ju aspects (Drishti) Ma as well, making any such results, yanya (hidden), and the malefic results such a placement indicates is converted into benefic results, since the 8th lord aspects 8th giving, good mangalya (i.e. good 'life after marriage with husband'). If Ma is in 8th without much bad influence, then Brigu sutra states – "Alpa putravan vata sooladi rogaH dara sukha yuta", Meaning, he/she will have less number of sons (or no sons), will have diseases like rheumatics, body pain etc, and will have a good life with husband/wife. You could see that this is completely true for your horoscope. But we should remember that here the bad result only becomes, yanya (hidden) indicating that you are not completely satisfied with your husband, and still feel alone after having such a husband. (mental widowhood). That is why it is said that the result is only yanya (hidden), that is in reality it is not so, but in subtitle

mental level the result exists. To substantiate it the Navamsa of Mo (significator of mind) is in 7th but debilitated. This indicates that you are committed to your husband, and likes him, but yet not satisfied with him! The mutual relation between the 7th lord and moon emphasis this strong mutual relation and commitment between you and your husband. What kind of mutual relation is between the 7th lord Ma and Mo (significator of your mind)? Look at the chart – the Navamsa of Mo is in 7th, and Ma aspects Mo with its special drishti in 8th. Or look at Ve (the lagna lord indicating you) – Ma aspects Ve with its special drishti in 8th and the Navamsa of Ma falls in Lagan. Both this indicate the strong commitment of your husband (7th lord Ma) with you (lagna and lagna lord Ve). But as you could see, you (Ve with lagna lordship) with your sexual urges (6th lordship of Ve) does not have that much a strong relation with 7th (your husband). That means due to unbalanced sexual urges and mental thoughts/interests between you and your husband, you were unable to return the same affection your husband shared with you, but for sure it was a mutually committed married life. The Me and Ju in 2nd emphasis this with a good family life with enough luxury, income, govt. job, and study. So the "Dwi Tri Samvada Bhava indicates" that even though you would liked to have many sexual partners, you denied it due to your commitment towards your husband and his commitment towards you, but still led an unsatisfactory sexual life, always feeling that may be it is not your soul mate.

Now coming to Dwi-Tri (2 or 3) indications given by Ve in Cn, and Sa (7th lord from Mo) in Li, which one might correlate with the number of husbands/partners in married life –

Ve in Cn is "Dwi bharyaorthi" (One who would 'like to have' more than one relation) to fulfill/balance his mental urge for a partner, to fulfill the vacuum he/she would feel inside him. From the above study of 7th house we already know that you will have only one husband, but this urge for completeness is still there remaining unfulfilled. How it would get fulfilled? We should derive the prediction based on these indicators (Ve and Sa) itself. Looking at your chart we see that the Ve is aspected by Sa (the 9th lord from lagna, which is also the 7th lord from

Mo). That means to fulfill this mental urge for completeness only you are seeking the guru (9th lord), in a sense getting wedded to the guru (like every true sishya does). This is the prime reason for your deep affection towards your guru, since he fulfill the mental vacuum you feel inside. Please understand that every true student (whether he is man or women) gets wedded to the guru, and it is due to this mental feeling of completeness he derive from his/her guru (who already possess that completeness) only he/she remains a sishya to any guru. This indicates that all these dwi-tri yogas in your horoscope is primarily related to the number of gurus you will have and not related to the number of husbands/sexual partners, though in a way the intend (search for completeness) is the same.

Of course, this dwi-tri is applicable some where else as well. For example look at the number of children your mother lost (i.e. the number of brothers/sisters you lost). If Ve is in 3rd Brigu sutra says, "Ati lubdhaH dakshanyavan bhratru vridhiH sankalpasidhiH paschat sahodarabavaH kremena bhratru tatparaH vitta bhogaparaH bhavadhipe balayute uchakshetre bhratru vridhiH dustana papyute bhratrunasaH" Meaning, he/she would be almost a miser (won't like to spend money much), will be kind towards the suffering people, will have many brothers/sisters, will loss brothers/sisters, and may not have younger brothers/sisters (or may loss younger brothers/sisters), will loss brothers/sisters before own death, primarily won't be much interested in own brothers and sisters, but the love/affection towards them will increase as the time (life) goes by. Will learn to experience the luxury and wealth gradually (the miser ness will gradually change), If 3d lord is strong, and is influenced by benefics and malefics will have many brothers/sisters and will loss many brothers/sisters accordingly. Look to see how the dwi-tri rule applies to the number of your lost brothers/sisters. To supplement this prediction, see to the fact that Ma (the signifier for brothers and sisters) gets debilitated in the 3rd house of your horoscope, and also that Ma (signifier for primarily younger brothers/sisters) is in 6th house (a dustana) from 3rd house, and also that Ju (signifier for primarily elder brothers/sisters) is in 12th house (a dustana) from the 3rd house. Also note that Gk (signifier of sudden death) is in 11th house (significate elder brothers/sisters) which also

happens to be the sign of Ju (significator of elder brothers/sisters). Just see how dwi-tri rule applies here.

Not satisfied with the predictions given for "Dwibharyordhi" (One who would 'like to have' more than one relation) for Ve in Cn? :) Just understand the fact that the combination should be in 7th from natal lagna for such a combination to take effect for the native himself. But it certainly applies to someone. To whom? Want to know? The sign Cn is 7th house (wives) from 9th (your father) in your chart. It could indicate how many wives or extra relations your father had. Getting the point? Yap, I know something about your life from your own book, and so say it with confidence that the "Dwi bharyordhi" combination holds good in your chart.

This message is getting too long. But the point I am trying to make is that, we need to understand the context in which the combinations apply, and applying rishi hora indications in wrong contexts will lead to wrong predictions, like predicting an immoral life, and many husbands to you. This is the fundamental reason, why the basics are important. The living gurus (living legends) of astrology in Kerala, used to tell us that, we should know the "Prakarana" (context) in which each sloka applies, and without knowing this we could turn astrology into a bundle of confusions. I am sharing this here as well for the benefit of all. This is the fundamental reason for the importance of Dasadhyayi (a Vyakhyā of Brihat Jataka in Sanskrit) and Chatura Sundari (A Vyakhyā of Krishneeyā in Sanskrit). They tell us about the context in which each of those slokas in those texts to be applied, which no other texts does in a convincing manner. This forms one of the primary reasons for the survival of astrology in Kerala too.

P.S. Hold your doubts for sometime, I have Taurus Lagna description, and the questions put forward by Pandit ji and RK ji to answer in my plate before proceeding further with other discussions. :)

Vinita Kumar:

I want to express my heartfelt thanks for your time and effort in delving into the 7th house.

Your analysis is broadly satisfying. But more important than that I want to share with you the lessons I have learnt from your posts which are even more satisfying.

1. Don't doubt anything that is written in the ancient texts. The rule "Dwi Tri Samvada bhaval" (If 2,3 or more arguments indicate in the same direction) is one very small example of this.
2. There are dridha karma and adridha karma. The former are inflexible and the latter flexible. (so rule at 1 is more applicable to the former where "the strong results indicated by past karma are sure to happen" - "Avasyamanubhavoktavyam Dridham karma subhasubham")
3. Now in predicting Dridha Kama (strong results), we have to analyze 1) Yoga 2) Dasa 3) Gochara (Transit). In each of these we have to look for multiple possibilities.
4. Out of the trine steps Yoga-Dasa-Gochara only the first step (Yoga) has been used for deriving the result of the analysis.
5. Even in this first step several type of errors may occur –
 - It could be that we haven't seen many combinations.
 - It could be that we didn't understand them properly.
 - It could be that we misinterpreted them.
6. The above rules 1-5 apply to ordinary mortals like us.
7. Only yogis / realized masters have the power to change the rhythm of time / bend the above rules.

And last though not the least:

8. Don't ask silly questions and raise silly doubts ;););)

Thanks, dear Shreenadh, I enjoyed learning all of the above :):):)

Sreenadh:

Quote

1. Don't doubt anything that is written in the ancient texts. The rule "Dwi Tri Samvada bhaval" (If 2,3 or more arguments indicate in the same direction) is one very small example of this.

Unquote

You got it wrong. :) It is not that we shouldn't doubt ANYTHING written in the ancient texts - of course we are free to express our doubts about anything. But it is important to know that in any systematic study, understanding the basic rules, and not violating fundamental logics etc are very very important. Otherwise we would have to leave our paths and restart from scratch each and every moment and won't reach anywhere in the study. The "Dwi Tri Samvada bhaval" becomes important since it indicates the importance of probability which is at the foundations of total astrological system itself. It is the paradigm followed for thousands of years, even if that sloka bit existed or not the concept was there, as is evident from hundreds of ancient slokas available to us. Violating or questioning the basic logics hinders further study. Due to this fact only I was stating that. If the basic facts are against logic of course we can question them. But "Dwi Tri Samvada bhaval" is not even a fact, but a concept, or basic logical rule or directive.

All the other points (lessons?) you mentioned holds good. ;) With a slight modification to the last -

Quote

8. Don't ask silly questions and raise silly doubts ;););)

Unquote

I have another question - are we not here to escape from silly questions and silly doubts and ask "valid questions and valid doubts and clarify them in discussions between us"? Otherwise we would have been well satisfied with other yahoo astrology groups I feel. :) Look how many members other groups are having, and see

how few in number we are. :) But are don't we enjoy the privacy of not being disturbed by silly questions here (look at the other forums, requests for personal readings, unnecessarily deviating to side tracks, without study or thought posting messages, too many silly conversation like small messages and what not!). Vinita ji, I don't think you ever asked silly questions. But there is a general statement that applies to all.

I would like to state it like this:

If any one in this group feels that any question asked by him/her is silly or that with that either he/her is not sharing knowledge with others, or sharing the doubts of at least some of the others as well, may be it is better to reconsider posting them. It applies to all, including the me (I am not an exception), we should be our own moderators and no non-existent moderators will be coming and editing things even if silly questions are asked on the forum, as far as he/she is personally attacking somebody.

I think you and me and most of the other members will agree on it, since we want to be a different group, that gives importance to "learning experience" through discussions. :)

Vinita Kumar:

Something tells me that I may have offended u by one of my posts. I didn't mean to. If I have then I am sorry.

I know astrology is not for me. But there is a strange magnetism about it which i find hard to resist. I mean to give it up sooner than later. I know that experiential meditation is what i need to pursue. You too had advised me to do that, remember?

All that I wanted to say is that even when the probabilities appear to be very high an event may still not happen, which sounded as if I was contradicting a basic principle of astrology. After all, why did the same Maharishis talk of upayas if probable events always happened? Also there must be a role for consciousness and free will which makes us fight compulsions /dictates of planets.

If this is such a dynamic universe are the probabilities also not constantly changing as a result of such consciousness?

I am a near illiterate as far as my knowledge of the Maharishis goes. But my heart says that there is no contradiction here.

Very often when doubts are raised it is not against what a more knowledgeable person is saying. It is all about understanding things better. Persons don't matter. It was in this spirit that I raised a doubt.

But I know that raising doubts all the time does not get us very far. That is why I think in the future I will resist asking questions. Maybe I have been giving in to the compulsions of some planets that make me ask such questions ;). In fact i couldn't help thinking of the co-incidence of having both Mars and Saturn in Cancer directly aspecting Moon currently which may have acted as a trigger point. But that is an easy way of not taking responsibility for what one does or says. Therefore I will not buy my own argument.

I just wanted to apologize if in any way I have sounded offensive or derogatory towards the Maharishis or towards you which was never the intention.

Sreenadh:

Don't worry. :) It is not an offence against 'me' (Persons don't matter), I was mentioning that it is an offence against the system of astrology. :)

Quote

All that I anted to say is that even when the probabilities appear to be very high an event may still not happen.

Unquote

Yap, it may - But for sure not for common individuals like you and me. That is possible only for the masters of rhythm (i.e. who can totally control the body rhythms, the rhythm of destiny, the saints, who constantly dwell in that meditative state) When possibilities increases - i.e. when many Yogas indicate the same

event, dasa and transit also indicate the same, then that should (and would) happen for the common individuals. Otherwise there was no relevance for such a system called astrology. Such events are called Dridha Karma (Strong results indicated by past actions) which are sure to happen. "Avasyamanubhavoktavyam Dridham karma subhasubham" says Smiriti. Meaning, the strong results indicated by past karma are sure to happen. But Yaga Only, Dasa Only, Transit only, results and the results indicated only by the twin combinations Yoga-Dasa, Yoga-Gochara, Dasa-Gochara, may not happen if proper remedies are done, or may be even with out them, due to the changing possibilities. Such results are called Adridha Karma (Weak results indicated by past actions). Now in predicting Dridha Kama (strong results), we have to analyze 1) Yoga 2) Dasa 3) Gochara (Transit). In each of these we have to look for multiple possibilities. i.e Apply the rule "Dwi Tri Samvada bhaval" (If 2,3 or more arguments indicate in the same direction)

In your horoscope we were applying that basic rule, to derive the result, for "Yoga". i.e. Out of the trine steps Yoga-Dasa-Gochara we were in the first step of deriving a result using the rule of multiple possibilities indicating the same. Even in this first step we may commit several type of errors -

- It could be that we haven't seen many combinations.
- It could be that we didn't understand them properly.
- It could be that we misinterpreted them.

After doing such errors we may blame the system, for not giving us proper guidance! Understanding this logical pit fall we may commit is very important. Let us look into this in the light of your own wrong understanding of 7th house indications in your horoscope. In next mail. :)

P.S: Please wait till, my next mail on the same and don't make me type such intermediate mails, which may deviate us from the point we are trying to clarify. When we talk of a subject we can only mention an offence against a system, and

not against persons. We are friends talking about a subject and there is no need to take anything personally, for me or for you. :) It is a mere joyous discussion and exchange of knowledge. If I say "it is a serious offence", then it means "an argument offence against the methods followed by the system", and NOT "a personal offence you committed against me". As you stated it rightly - you and me (persons) are not important in discussions of a subject. What we talk, is about the subject, and for the subject. :) By the way, take back the apologies, that will make me shy. :)

47. Chhaya jyotish

[Pradeep, Sreenadh OG, Kapistalam Jagannathan, Vinita Kumar, RK Dash]

Pradeep:

I have been reading the beautifully written autobiography of the great V.Kurien "Father of the white revolution" who revolutionised milk production through the milk cooperative at Anand (Gujarat)under "AMUL" brand.

An interesting extract from (page 26)

Quote

"I too had a dream" by Verghese Kurien

"Around this time my friend Medora, now a chemist with the Bombay Milk Scheme's laboratory at Anand, asked me to accompany him and his brother on a rather unusual trip. His brother wanted to consult a chhaya jyotishi in Cambay. The chhaya jyotishi measured your shadow in the noonday sun, consulted his collection of ancient parchments and looked for the one that matched with the measurement of your shadow and predicted the future.

.....

"After Medora's brother got his shadow 'read', they persuaded me to do the same. So as not to appear a spoilsport and also for some fun I stood in the

sun with the jyotishi measured my shadow. Shuffling through the bunch of parchment-like leaves, and finding what he was looking for, he read out: "You have no faith." I told him he was absolutely right: I was an atheist. Ignoring me, he continued to read out some details about my family and childhood which turned out to be absolutely accurate. He then asked me if he could read me my future. By this time I was rather intrigued so I agreed.

"Among the many things the jyotishi told me, a particular detail remained firmly stuck in my mind: 'You are very unhappy in your job right now but within a month you will change it and then you should just sit back and watch,' he read out. 'Your career is set for a phenomenal rise - the kind you can never imagine.' I had smiled sceptically to myself then, but in hindsight what he predicted could not have been truer. Within a month I left the government creamery to join the Kaira cooperative. The rest, as they say, is history. Till today I have not arrived at any rational explanation for the Chhaya jyotishi's prophecies. Certainly it did not turn me into a believer. I continue to have no faith in occult matters and consider this little incident as simply one of life's curious incidents."

Unquote

Sreenadh:

Good to hear that from a non believer of astrology like Verghese Kurien. ;)

But I am hearing about this system of "Chhaya jyotish" for the first time! May be he was using some 'Samudrika Sastra' methods. Can you shed some more light on this system? In which part of India this method is practiced, and what is the text they depend upon? Or is it just a traditional method?

RK Dash:

Come on, you must be aware of this shadowy thing of futurology :), ain't you? It is in vogue in South India and most likely in Kerala (this I will soon confirm). (And then you and I will take a southerly trip to peep into the shadows we cast, thanks to Sun!)

KN Rao (as well as BV Raman, I think) has written about it. And its precision.

Pradeep:

Though I have heard about this 'shadow reading' many years ago this is the first time I have read about someone's direct experience with it (this jyotishi was from Cambay in the late 1940's).

I have also heard of people who make accurate predictions from the soles of the footwear from the way it is worn out by use.

Also I believe there are people in north Karnataka who reveal your future just from the thumb and can even cast your horoscope from the thumb.

Then there are predictions made by jyotishis from the way people stand/sit around them in the rasis in the imaginary chart cast around them.

Just like Yogi Karveji who reads the exact TOB from one's face/forehead.

May be there are many more of such unique and rare methods which our esteemed members can bring to our notice.

All this to say the least is very fascinating !!

Sreenadh:

Quote

I have also heard of people who make accurate predictions from the soles of the footwear from the way it is worn out by use.

Unquote

That is part of Samudrika Sastra.

Quote

Also I believe there are people in north Karnataka who reveal your future just from the thumb and can even cast your horoscope from the thumb.

Unquote

That is Nadi system of astrology popular in Tamilnadu (from there only it came to Karnadka as well)

Quote

Then there are predictions made by jyotishis from the way people stand/sit around them in the rasis in the imaginary chart cast around them.

Unquote

Read Prasnamarga. It is part of Normal system of Prasna as well depicted in Prasnamarga.

Quote

Just like Yogi Karveji who reads the exact TOB from one's face/forehead.

Unquote

Part of Samudrika sastra, but there is the Psychic bit as well.

Quote

May be there are many more of such unique and rare methods which our esteemed members can bring to our notice.

Unquote

Yap, we are burdened with the know methods itself, since even they produce indigestion. :(

Kapisthalam Jagannathan:

Possibly the lagnam is arrived at by measuring the "chaaya".

Sreenadh:

You could be right - lagna (better we should use the word Arudha) can be arrived at by measuring the chaaya and then implementing some mathematical methods. That is a possibility, and then the total Prasna system can be super imposed on it. But is there any classic that describe such a method?

Kapisthalam Jagannathan:

I am happy to see your kind reply..In the good olden days, if my memory is right and

subject to verification, people used to arrive at Janma lagnam by measuring shadow.

A very interesting and connected incident is that once I went to Kancheepuram of Tamil Nadu ie a place near Chennai, along with one of my friends to get a "Nadi Reading" about his brother as his brother was then kept under custody of the police.

We could not produce his thumb impression, obviously, to the Nadi reader.

As then I knew only the lagnam of that person I could tell the Nadi reader only the Janma Lagnam of that gentleman. Astoundingly the Nadi reader after going through the "Index" leaves picked up the Nadi-Leaf of my friends brother. He then drew the map of heavens of that person and readout every detail of him meticulously to our utter amazment. His Janma Lagnam was "Thula Lagnam".

He said that at that point of time the native would be under the custody of police, that very important persons and officers would help the native to come out of the mess, etc. Indeed things happened so later.

I came across one interesting method to arrive at lagnam etc. Let us take a males horoscope for our study. If Jupiter venus and "Sathamadhipathy" are placed in the three Sthirarasis or at angles to each other anywhere, then one of such rasis which may be at angles to the rest of rasis where Jupiter, Venus and "Sapthamadhipathy" are situated, will be the JanmaLagnam or Janma rasi of the would wife. I request those who have curiosity or interest to verify the same with reference to actual charts.

Astrologers at the helm are yet to have even an iota of an idea as to how such a fete could be done.? or achieved. Ofcourse they may be trying wholeheartedly. Perhaps they are not disclosing their secrets.

Pradeep:

I read with deep interest your experience with the nadi reader of Kancheepuram. I too have done a reading at Vaitheeswaran Koil who read out from palm leaves which showed my Chart except for the lagna. This happened in Aug 1987. None of the predictions have turned out to be true.

Some months ago I had been to a Shuka nadi astrologer who did a reading for my son. This person in Chennai did not satisfy at all. I had all but lost my faith in Nadi readings as practised in many places today.

However your experience renewed my interest in the subject. I shall be greatly obliged if you could kindly let me have more details of this Nadi astrologer of Kanchipuram.

Sreenadh:

Quote

I came across one interesting method to arrive at lagnam etc. Let us take a males horoscope for our study. If Jupiter venus and "Sathamadhipathy" are placed in the three Sthirarasis or at angles to each other anywhere, then one of such rasis which may be at angles to the rest of rasis where Jupiter, Venus and "Sapthamadhipathy" are situated, will be the JanmaLagnam or Janma rasi of the would wife. I request those who have curiosity or interest to verify the same with reference to actual charts.

Unquote

Will you please clarify - we will check it in actual horoscopes. As I understand, you said -

if Ju, Ve, 7th lord are in Kendras (1-4-7-10) to each other ; or at angle to each other (i.e in trines or the like 1-5-9 etc); then the Lagna or Moon sign of the wife would be one of those Signs. For example if in a male horoscope, if Ar (Mesha) is Lagna Ve is in Le (Simha), Ju is in Sc (Vrischika), Ma is in Aq (Kumbha) then :- Le (Simha), Sc (Vrischika) or Aq (Kumbha) should be the Lagna or Moon sign of the wife. Right? Am I understanding the method given by you correctly?

Please clarify these doubts and we will proceed to verify this method in actual horoscopes.

But as could be seen from the strict condition put forward (Ju, Ve and 7th lord

should be at an fixed angle to each other) this method would be applicable only to some horoscopes. But still it seems interesting - if proved right. Thanks for the knowledge sharing.

Please don't call me sir. You can use the names itself (may be with a ji) to address any member of the group. Thank you very much for sharing the knowledge.

Quote

In the good olden days ,if my memory is right and subject to verification, people used to arrive at Janma lagnam by measuring shadow.

Unquote

But, here (may be) you are mentioning the measuring of the shadow of pole which was used to calculate the time. Am I right? But pradeep ji was mentioning about measuring the shadow of the native by the astrologer and making predictions based on that. Is there a difference of understanding?

Thanks for informing us about the amazing accuracy of the Nadi system in good old days. Some months before I went to Vaiteeswaram Koil but I couldn't find a good Nadi reader who still depends of Nadi leaves. (I have tested had the reading from almost 5 of them, and many were reluctant to read may since from the beginning conversation they felt that I am searching for the original system. The Nadi readers I got readings include Siva swami, Poosamuthu etc, the famous readers in the current stage of the system. But sorry to say, they are not depending on Nadi leaves now a days)

Quote

Astrologers at the helm are yet to have even an iota of an idea as to how such a fete could be done.?or achieved.Of course they may be trying wholeheartedly.Perhaps they are not disclosing their secrets.

Unquote

May be - Thanks again. We look forward to learn a lot more from you. :)

P.S. I have seen the reading you have done for Pradeep ji. It seems that you depend very much on Jaimini system of astrology as well. Please teach us by

analyzing some horoscopes based on that as well when the chance comes. By the way are you from Kerala? :)

Kapisthalam Jagannathan:

I am happy to read your kind and well considered mail and reflections on what I wrote in my mail.

I am sixty three now by age. You are the pillars of this "Great Science of Astrology" I pray to God that you should be greatly successful in doing further research and to disseminate the divine knowledge of Astrology to one and all.

Please find my replies at the places where you have asked me to explain further below.

Quote

Will you please clarify - we will check it in actual horoscopes. As I understand, you said -

if Ju, Ve, 7th lord are in Kendras (1-4-7-10) to each other ; or at angle to each other

Unquote

The above part of the statement is right.

(i.e in trines or the like 1-5-9 etc); This part may not be viable. It may not work.

Then the Lagna or Moon sign of the wife would be one of those Signs. For example if in a male horoscope, if Ar (Mesha) is Lagna Ve is in Le (Simha), Ju is in Sc (Vrischika), Ma is in Aq (Kumbha) then :-

Le (Simha), Sc (Vrischika) or Aq (Kumbha)

After "Kumbha" you have to include Rishabham.

Note: I am not from Kerala. I am from Chittoor district. I always like to be in the last in the queue of others.

Sreenadh:

While re-reading my previous mail, I have noticed that, I committed a typo in one of the statements. In the example I putforward I said-

Quote

if in a male horoscope, if Ar (Mesha) is Lagna Ve is in Le (Simha), Ju is in Sc

(Vrischika), Ma is in Aq (Kumbha) then :-

Le (Simha), Sc (Vrischika) or Aq (Kumbha) should be the Lagna or Moon sign of the wife.

Unquote

This was an erroneous example. (Following the words of Jagannadhan ji) What I wanted to say was that-

Quote

if in a male horoscope, FOR TA (RISHABHA)OR LI (TULA) LAGNA IF Ve is in Le (Simha), Ju is in Sc (Vrischika), Ma is in Aq (Kumbha) then Le (Simha), Sc (Vrischika), Aq (Kumbha)OR TA (RISHABHA) should be the Lagna or Moon sign of the wife.

Unquote

Please note the difference in the words given in caps.

Thus as per the words of Jagannathan ji, "if Ju, Ve, 7th lord are in Kendras (1-4-7-10) to each other then the Lagna or Moon sign of the wife would be one of those four Signs". Dear friends can anybody come up with some example horoscopes (of husband and wife) of couples in which at least one the horoscopes fulfills this condition. Let us try to verify it.

Quote

To that extent we will be benefitted as Astrologers and predict confidently.?Again it may not work with all the one hundred cases. For instance as per "Pambu Panchangam" Shani may be shown to occupy a certain sign.But according to Dr.B.V.Raman or other modern astrologers Shani may not be shown to be in the same sign for the same person?. Unquote

Yes, you are right Jagannathan ji. :) If this is right, we will get benefited as astrologers and will start predicting more confidently. Yes, it may not work in all the one hundred cases. But that is not important. If it works at least 70% or more horoscopes that fulfills this condition, then it is ok. :) "Pambu Panchagam":- I have many doubts; please clarify.

- Why is the name "Pambu Panchangam" (Snake ephemeris) is the calculation methods used in any way specially related to Rahu and Ketu?

- Normally I see that in most of the horoscopes calculated as per "Pambu Panchagam" Me (Budha) is shown in a different sign. Apart from the normal difference with other systems, is there any special accuracy problem related to the calculation of Me as per "Pambu Panchangam"?
- Do you follow "Pambu Panchagam" or follow charts generated as per modern calculation methods?
- How "Pambu Panchagam" and "Vakya Panchagam" are related? Is it that "Pambu Panchagam" is another "Vakya Panchangam"? "Vakya Panchangam" is normally ascribed to Vararuchi. Who is known as the originator of the system followed in "Pambu Panchangam"? I was curious to know all these from the first day I heard that, Nadi readers usually follow Pambu Panchangam (Snake Ephemeris). The base of this curiosity was another bit of knowledge. Rasi chakram is Rahu-Sikhi Chakra (Snake wheel!). The snakes that symbolically represent time, and depict the total rhythm of solar system with their movement! He mathematically shows that how the rhythm and movement of Rahu and Sikhi formed the base of Sign and Nakshatra divisions, and goes on to argue that, therefore Rasi chakra is (Rahu-Sikhi Chakra). Is the "Pambu Panchangam" any way related to all this?

Thank you very much for the valuable guidance.

Kapisthalam Jagannathan:

Quote

Thus as per the words of Jagannathan ji, "if Ju, Ve, 7th lord are in Kendras (1-4-7-10) to each other then the Lagna or Moon sign of the wife would be one of those four Signs".

Unquote

Your good self is right.

Quote

Why is the name "Pambu Panchangam" (Snake ephemeris) is the calculation methods used in any way specially related to Rahu and Ketu?

Unquote

To my knowledge I understand that the transit of Moon through the stars gives the

appearance of a snake while it moves.? These constellations falling outside or so indicates "on coming rains" for the famers benefit.

Quote

Normally I see that in most of the horoscopes calculated as per "Pambu Panchagam" Me (Budha) is shown in a different sign. Apart from the normal difference with other systems, is there any special accuracy problem related to the calculation of Me as per "Pambu Panchangam"?

Unquote

Pambu Panchangam is a "Vakya Panchangam" Sage Vararuchi has given a method to arrive at lagnam for a new born baby.in his "Vakyam".

Quote

Do you follow "Pambu Panchagam" or follow charts generated as per modern calculation methods?

Unquote

Any almanac which may be available.I prefer to take "Pambu" as the standard. Vasan Panchangam also gives the self same positions of planets as given in Pambu" I vaguely remember that Srivaishnavites about a hunfred and fifty years or so ago computed the Pambu version for the first time.

Quote

How "Pambu Panchagam" and "Vakya Panchagam" are related? Is it that "Pambu Panchagam" is another "Vakya Panchangam"? "Vakya Panchangam" is normally ascribed to Vararuchi. Who is known as the originator of the system followed in "Pambu Panchangam"? I was curious to know all these from the first day I heard that, Nadi readers usually follow Pambu Panchangam (Snake Ephemeris).

Unquote

Yes ,as the positions of various planets and Dasa bhukthis tally exactly with those xited in Nadis of yore.

Sreenadh:

Chandrahari shares some info with us about Vakya Panchangas. Please for follow the

link and and download the file "Vakyakarana.doc". You will find some useful info about the system.

http://groups.yahoo.com/group/ancient_indian_astrology/files/Chandra%20Hari/

If the link fails, go the files section of the forum, and inside the folder "Chandra Hari" you will find that file.

P.S.: I have some cute info to share about "Chhaaya Jyotish" which I will do in the next mail.

Jalasuthram Jagannathan:

I will read the information which is furnished.

Sreenadh:

Yesterday I bought a book on "Hanuman Jyothish", a collection of some locally popular astrological systems which traditionally gets associated with the Tantric systems related to "Hanuman". Most of them are simple predictions using charts or chakras. The text I bought does not seem to be authentic and didn't give the original sources clearly. (It is compiled by one "Pramod Sagar" and published by "Manoj Packet Books") In one of its chapters, I found some slokas related to omen interpretation related to crows. The chapter started with the words, "Nagarjuna Uvacha". As some of you may know "Nagarjuna" is a popular Tantric Guru who wrote Tantric texts like "Kakshapuda" which contains astrology (Kala Tantra) Medicine (Kalamantra) etc as well. He is reputed guru of Ayurveda as well. What ever that be, Nagarjuna is a well respected Guru of the Tantric Stream, even though his Tantri/Matric books contain a large amount of superstitions as well. The purpose of telling it all here is that, I found some info about "Chhaya prasna" and the end of this chapter on 'omens related to crows' in this text of 'Hanuman Jyotish'. In the last but one sloka of this chapter is as follows:
 "Dharopari Trimsavid khande 'aava aava' swaram punaH
 Yeda ratati kakastada dukhavarta kathayati"

Meaning (During Prasna) if in the 3rd Khanda of a day crow cries that would sound 'aava aava', then the astrologer should think that some danger is going to happen for that individual.

I am not much interested in this bit of info, since I am not an expert in animal behavior, or understanding and interpreting the behavior and sounds of birds and animal. ;) But notice the fact that above quoted, Nagarjuna slokas is in Sanskrit. After this sloka two versions of "Chhaya Prasna" are mentioned by the compiler of the book Hanuman jyothis (pramod sagar).

1) Chhaya Prasna – 1st Version

As an extension to the above sloka the compiler (of the book 'Hanuman Jyotish') quotes some local Hindi slokas that are related to "Chhaya Prasna". Look at what he quotes, after saying "Punar vaktavayam adhikokti" (Then I am going to say some extra things that can be said along with) –

"Kaka jo bole apana man. Chhaya napike keeje dugane.
 Sapta bhag se baki joyi. Bole kak pramane hai soyi.
 Ek rahai to bhojanakari. Dooja lambi jaya savari. Teeje
 mrityu yatra pavai. Choudha kalaha aag jalavai
 Panch se mangal yatra kahai. Soonya aru chaH tij man ko lahai"

Notice that the language of this sloka is ancient Hindi, that sounds similar to some doha of Kabir. ;) The meaning of the sloka is –

When the crow sounds like that, measure the shadow of the native in angulas (an ancient unit of length). Then multiply this length with two and divide it with seven. Take the remainder and based on that (based on the planet indicated by that number?) give the predictions. The predictions given should be 1- gain of food, 2- birth of someone, 3-death of someone, 4-more troubles, 5-getting a good message, 6-no prediction, 7-no prediction. If six or seven is the remainder then think that the crow is speaking its own language and that it is not related to that Prasna.

Why it interests me? It seems that if we remove the crow from this slokas, then a new

system of Prasna emerges. The advice would be –

"Measure the shadow of the native in angulas (an ancient unit of length). Then multiply this length with two and divide it with seven. Take the remainder and the based on the planet indicated by that number give the elaborate predictions. Take the sign in which the planet is placed as the Chhaya Arudha (Shadow Arudha). The simple predictions for the remainder number would be, 1- gain of food, 2- birth of someone, 3-death of someone, 4-more troubles, 5-getting a good message, 6-no prediction, 0-no prediction. If six or seven is the remainder then think that the crow is speaking its own language and that it is not related to that Prasna. And so if the remainder is 6 or 0 (7) then depend totally on the Chhaya Arudha. Taking that sign as the starting point and considering the planetary placement at the time of Prasna related to that Arudha, we can give the total predictions for that native".

Why such a conclusion?! Because there are already several similar systems present as part of normal prasna system of astrology. To mention some – Tamboola Prasna, Akshara Prasna, Dinanadika Prasna etc follow a similar scheme. If this is the case then it becomes clear that Chhaya Jotish or Chhaya Prasna is a sub system (or local deviation) of the normal prasna system that is followed everywhere. And also that it is just part of the normal system of astrology. Nothing much new info is there related to that, except the above quoted bit of info. The length of shadow of the native would be just used to determine the planet and thus (from the placement of the planet in any sign) to derive "Chhaya Arudha". Taking that sign as the starting point and considering the planetary placement at the time of Prasna related to that Arudha, we can give the total predictions for that native.

The above method is briefed by Nagarjuna in Sanskrit as – "Saptaguli parimita chhaya cha dwiguneekrita". Meaning, Multiply the shadow length (of the native) by two and divide by seven. (and give predictions based on that). The total system of "Chhaya Prasna" is based on this sloka bit by Nagarguna that is part of Tantric school of astrology.

The author of the book "Hanuman Jyotish" gives one more interpretation to this bit, which is given below-

2) Chhaya Prasna – 2nd Version

Take a stick (pole) of 7 angula length and measure the length of the shadow of this pole at the time of Prasna. Multiply it by two and divide the result by seven. Give the prediction based on the remainder number (as given above).

Here the difference in system followed is only that the instead of the length of the shadow of the native, the length of shadow the seven angula pole is measured at the time of Prasna. Here also the above sloka bit by Nagarguna forms the supporting base and nothing else. Since there is no supporting indication for "Take a stick (pole) of 7 angula length" in the Nagarjuna sloka bit, I feel that the first version is slightly better than this one.

I think this clarifies what "Chhaya Jyotish" is or better, what Chhaya Prasna is. :) Thus to conclude "Chhaya Prasna" is an extension of the normal system of Prasna by some local astrologers, based on some slight directions given by the Tantric guru Nagarguna. May be it is also possible that this system is adopted by astrologers who depend on "Hanuman Jyothish" of Tantric astrology than the followers of other streams. But I can not hold wondering how both these streams of "Nagarguna system of Tantric astrology" and "Hanuman system of Tantric astrology" are related. Is it that both are part of Tantric astrology, that holds the link?! I can not also stop wondering – how and why when books and related slokas came to me from nowhere when I just gets interested in them!

Vinita Kumar:

I can not also stop wondering – how and why when books and related slokas came to me from nowhere when I just get interested in them!

I read something similar about scientists when performing experiments on sub-atomic particles felt that the outcome of the experiment had an uncanny relationship with the observer / the person conducting the experiment.

Almost as if when these particles were put under observation they got influenced by the person observing them.

The role of conscious thought? The role of interconnectedness of the universe?

The fact that everything is in a flux? is fluid? not discrete but in a constant flow of waves? where thought too has a vibration? Which connects somewhere?

Sreenadh:

Thanks to Jagannathan Ji also for his guidance. Look at the accuracy of the pointing finger –

Quote

Possibly the lagnam is arrived at by measuring the "chaaya".

Unquote

We should search for more slokas related to this method as well. Re-reading the words by Verghese Kurien –

Qutoe

After Medora's brother got his shadow 'read', they persuded me to do the same. So as not to appear a spoilsport and also for some fun I stood in the sun with the jyotishi measured my shadow. Shuffling through the bunch of parchment-like leaves, and finding what he was looking for, he read out: "You have no faith."

Unqutoe

Those "parchment-like leaves" could be some manuscript of normal astrology (since, once the Arudha is determined based on shadow it is easy to make predictions based on normal prasna system of astrology) or could be some special manuscript on "Chhaya Prasna". This points to necessity of further search for unique texts that deals with "Chhaya Prasna" alone or describes "Chhaya Prasna" in more detail. But for know I think we know what it is. :)

Therefore, as far as its accuracy is concerned "It can be accurate only as much as normal system of Prasna - nothing more nothing less". :) Or better, It is just a small side stream of normal prasna system. This helps us to come out of wondering about the mystery of this system - and get fascinated too much and erroneously judging by mistake that it is better than normal system of astrology. ;)

48. Drida and Adrida karma

[Vinita Kumar, Sreenadh OG]

Vinita Kumar:

Could we have some lessons on how to determine drida and adrida karma?

Sreenadh:

Read my previous mail on the same (Dridha/Adridha variation) again. The answer is there itself.

Vinita Kumar:

This is what you wrote about drida and adrida karma (unless it is some other message i missed):

Quote

"When possibilities increases - i.e when many Yogas indicate the same event, dasa and transit also indicate the same, then that should (and would) happen for the common individuals. Otherwise there was no relevance for such a system called astrology. Such events are called Dridha Karma (Strong results indicated by past actions) which are sure to happen. "Avasyamanubhavoktavyam Dridham karma subhasubham" says Smiriti. Meaning, the strong results indicated by past karma are sure to happen. But Yaga Only, Dasa Only, Transit only, results and the results indicated only by the twin combinations Yoga-Dasa, Yoga-Gochara, Dasa-Gochara, may not happen if proper remedies are done, or may be even with out them, due to the changing possibilities. Such results are called Adridha Karma (Weak results indicated by past actions). Now in predicting Dridha Kama (strong results), we have to analyze 1) Yoga 2) Dasa 3) Gochara (Transit). In each of these we have to look for multiple possibilities. i.e Apply the rule "Dwi Tri Samvada bhaval" (If 2,3 or more arguments indicate in the same direction)"

Unquote

What i meant was - is there any other astrological distinction between drida adrida karam apart from the *possibility of occurrence of predicted events*. The reason why

i am asking this is that I have "heard" (read it as something not substantiated by original text) that grahas placed in upachaya houses are the ones whose results / possible outcomes can be "altered" more easily, i.e., they represent adrida karma. Since there are four such houses, it is said that the extent to which we can exercise free will and change outcomes / possibilities is roughly upto one third of total efforts.

Now, even if all the grahas are concentrated in only Upachaya houses, the upper limit is one third only because upachaya houses represent one third of the total.

I want to know if this is substantiated in any ancient text.

Conversely, it is said, grahas in kendras represent drida karma - the influence of which is hard to change.

Retro planets also represent drida karma, it is said. But all this is heresay, so i wanted to know how correct these statements are.

Or if there is any other way to distinguish drida from adrida karma as reflected in the charts.

Sreenadh:

Quote

Could we have some lessons on how to determine drida and adrida karma?

Unquote

One more point:

- Yaga mainly indicates the results (even though to an extent it indicate the possible period/time at which the events/results will happen as well)
- Dasa and Gochara mainly indicate the period (time) at which those results will fructify (even though to an extent it indicate some possible results by themselves as well) Results indicated by the trine Yoga-Dasa-Gochara simultaneously is –

Dridha Karma

Results indicated by Yaga Only, Dasa Only, Transit only, and the results indicated by the twin combinations Yoga-Dasa only, Yoga- Gochara only, Dasa-

Gochara only are – Adridha Karma The chart may indicate many results that may or may not happen in this life. If some results are indicated by Yoga but if the proper Dasa is not occurring then how can it fructify? Leghu Parasari (Udu daya pradeepa) says –

"Yogeshu Kechijjayante moodha Kasmeera gardabha

Yogante kim karishyanti swa dasanam anagame"

Meaning, while good Yogas are present even donkeys may take birth, but what is the use with them (how can they fructify) if the proper dasa (dasa of the grahas that indicate those results) is not occurring?

Here the text is comparing Yoga and Dasa only. Extend this logic to cover Gochara as well to get the clear picture. Of course all the results indicated by yoga are the results of past actions. But which of those results will occur in this life is determined by dasa and Gochara. We are more interested in the sure results that will occur in this life and that is the prime reason for considering Dridha Karma (as simultaneously indicated by Yaga-Dasa-Gochara in predictions)

The clear method for differentiation Adridha and Dridha Karma is to clearly understand "How to predict based on Yaga, Dasa, Gochara" itself. There is no roundabout easy way.

Quote

I have "heard" that grahas placed in upachaya houses are the ones whose results / possible outcomes can be "altered" more easily, i.e., they represent adrida karma..... Since there are four such houses, it is said that the extent to which we can exercise free will and change outcomes / possibilities is roughly upto one third of total efforts..... Conversely, it is said, grahas in kendras represent drida karma - the influence of which is hard to change.

Unquote

The grahas in Kendras (1-4-7-10) are closely related to the native, and the grahas in Panapara (2-5-8-11) to a lesser extend and the grahas in Apoklima (3-6-9-12) to an

even lesser extend. This in a way indicate the time period at which this results will occur to an extend (the planet in Kendras readily give results in the early stages of life itself) and also to the effectiveness (to what extend the results will influence the native) of the Yogas as well. Here you can notice that, the Yoga in a way indicates the time period of the fructification of the event (though not clearly).

The concept of Upachaya is in no way related to this concept. It is the wrong mix- up of this concept with the Upachaya concept is what lead to the wrong statement you have given above. There is no 1/3 rd rule and no ancient classic support such a concept as far as I know. Please don't mix-up concepts (Dridha/Adridha concept, Kendra- Panapara-Apoklima concept, Upachaya concept) and as you can see, that will lead to wrong understandings and statements as the one stated by you.

Quote

Retro planets also represent drida karma, it is said.

Unquote

The retrograde of grahas and the results predicted are not at all related to this. Retrograde increases the strength (ability to give results) of grahas. Malefic planets mostly give bad results (as indicated by their significance) while retrograde, and benefic planets mostly give good results while retrograde. Saravali says-

"Vakrinastu mahaveerya graha bhagyaprada nrinam
papa vyesanada pumsam kurvanti cha vridhadanam"

Meaning, if the planets are in retrograde, they become strong, and give good results readily (especially if they are benefics). If malefics are in retrograde, (apart from giving some good results) they give sadness and troubles related to actions not giving results with minimum efforts and travel. Another sloka says – "Dasa bhramayati kulala chakraval purusham papasya na subhasya" Meaning, if a malefic is in retrograde, if gives trouble to the native as if he is inside a wheel (in the proper time period at which the results can fructify) but this is not true for benefics (the benefics give more good results if they are retrograde) Don't confuse all these with the Dridha-

Adridha variation which is at the base to which all such simple results adds up.

P.S: Please don't use the words Dridha and Adridha karma extensively without knowing the context that will add up to your confusion. Restrict the use of such words while speaking about other things. ;) For example, While speaking about Kendra-Panapara- Apaklima variation, Upachaya concept, Retrograde etc better not to use the words Dridha and Adridha, we can discuss those subjects clearly without introducing the words Dridha and Adridha here and there. Once again, Dridha-Adridha variation is one of the concepts that forms the base for the use of Yoga-Dasa-Gochara variation, the Kendra-Panapara-Apoklima, Upachaya, Retrograde etc are part of the study of Yoga (pr the tools to understand the Yogas in a better way). When discussing such small subjects we can live without introducing the all covering bigger concept of Dridha-Adridha variation.

49. Want the term "666" explained?

[Mark Edward Tapscott, Sreenadh OG, Pandit Arjun]

Mark Edward:

The people at this website have torn both the symbol "666" and Chapter Thirteen of the Book of Revelation, and a multitude of other verses of related Scripture for the purpose of determining exactly what the term "666" means, and you will be totally amazed at what they found. Just take a look.

http://www.theamericannightmare.org/RRRR_666.html

Sreenadh:

That was not at all a subject this group was intend to discuss. But still it was an interesting interpretation. :)

P.S.: Do we interpret many things based on short term demands, as the situation demands? To what extend such interpretations are ok? If we are in that Alexandrian era what would have been our interpretation? What would have been the interpretation of a person who lived in Napoleon or Hitler era? I wonder!

All these are thought provoking. But what ever that be the effort exerted behind that

interpretation (by Mark ji ?) is appreciable. But as we mentioned earlier, it is not a subject this group is supposed study or discuss.

Another curious fact came to mind. :)

For most of us - i.e. those who are after ancient Indian (only used as a location indicator where a special ancient civilization was located) astrology - the God itself it an IT (The BRAHMAN and not any stupid country life America or any other country - by the way all countries provide only boundaries and thus becomes an invisible jail) and not a HIM (though we occasionally use it just for the sake of expressing intimacy during symbolic personification for worship).

Call god by any name but it is an IT with which the whole universe is made up of! There is no duality but only Oneness and its rhythm – all the fragmentations are created by mind and timeframe in which we are in. As Vininta ji says, "When the neutrinos zig zag" what is there to say as district from god. :)

It is our problem that we are in this time frame of the STUFF (Brahman/Siva/Yahve/Alla/Space-Time continuum/Narayana/ParaSakti/Nothingness/Everything - call it by any name) and visualize thing in this fragmented way. The IT (please don't make us feel that some bad smell of monopoly or corporate structure is coming from that cute simple word) is important, and both Christ and Saturn, Heaven and Hell, Earth and Sky, Living and Non living, Good and Bad Countries, Good and Bad, Man-Animals-Machines, Good and Bad Organizations and corporate all are made up of IT. (I wonder whether these are facts or concepts!). All facts are concepts are made up of IT. There is nothing that is not IT. IT is everywhere! Don't limit this all covering IT to HIM. :) HE is made up of IT, and SHE is made up of IT. IT is beyond the male/female classification, and personifications.

P.S.: Just some passing thought - that are not at all related to America or any named religions. :)

Pandit Arjun:

Albeit this subject strays from astrology, I wish to say a few words as i have been doing exorcisms for the past few decades. On this subject I also wrote in JR group a

couple of years ago.

Some devils leave this mark 666 on the possessed person in the palm or on the face (including head and forehead). If anyone thinks that this 666 is a myth, I can show this 666 mark in the palm of a possessed person. I kept a photocopy of this palm once and shown to few high level people for testimony and after exorcism and the devil left the body, the 666 mark disappeared even in those photocopies. Also jackal is supposed to be the mother of the devil (as written in bible). I did lot of research on siyar singhi (jackal's hood) and used it to remove evils from possessed people. On the jackal's hood the hair keeps growing on its own. (one may wonder how hair can grow on a dead object) also the new hair grown looks in different colour, e.g. when the hood was plucked from the dead jackal, suppose the hair is 2cm long and now the grown hair is 6cm long, if you hold the hair upto

2cm it will be in one colour and from 2cm to 6cm it would be in another colour. Also this hair gets groomed naturally on its own. If anyone is interested in seeing this miraculous item used to drive off devils, they are welcome to contact me in Delhi on my private ID. Hope sreenadhji would not mind for my writing things unrelated to astrology but I had to write to prove that 666 does exist in reality right here.

Sreenadh:

Probably the 666 you are talking about and the 666 I am talking about are entirely different. :) Did you follow that link provided by Mark ji or not? In plain words what the link tries to say is -

"The biblical word beast refers to the nation 'America' and thus the number 666 is associated to that, also 'America' is the 'beast' (read devil) that stands against Christ and God and it is what bible is referring to"

Please re-read my messages in the light of this. I have nothing in support of or against the belief in the number 666. :)

Pandit Arjun:

Yes, you are right as always. Just by seeing that 666 mark, I mentioned its evil link. As you simply put that USA is the beast, in reality too I agree with this observation, for it is the only beast which used nuclear weapons against japan, used carpet bombings in Afghanistan, occupying and usurping iraq, dreaming of invading iran. For those countries even Britain which went on looting spree of all nations is a beast. Only a beast believes in using brutal animal force in stealing the property of others.

Only a beast can ignore and bypass the UN and attack other countries unilaterally and the whole world (sadly including India) keeps quiet. The ancient bharat khand (indian continent) had been invaded by christians (britishers) and then muslims (moghuls)and reduced it to india. then it was further cut and sliced into pakistan, Bangladesh and various tiny kingdoms in north east. even now parts of india are occupied by china and pakistan. verily india is the only divine country in the world and all those countries which attack others to steal their properties are beasts.

But this reminds me a wise saying. Once a thief sleeping in a jungle (hiding from the city) was telling his son proudly that he has looted the nearby castle 100 times. Then the boy observes "but papa, they are still in their castle whereas we are still here in hiding and running". This shows what these looters and beasts are up to. Great is our motherland India which witnessed so many looters which, in itself, signifies the wealth India has.

Sreenadh:

I said to Mark ji –

Quote

That is not at all a subject this group is supposed study or discuss.

Unquote

Only because it is Politics. Probably anyone could see the politics in the words -

Quote

"The biblical word beast refers to the nation 'America' and thus the number 666 is associated to that, also 'America' is the 'beast' (read devil) that stands against Christ and God and it is what bible is referring to"

Unquote

Even though Mark ji is using his knowledge of Biblical statements and linguistics to cover the same (I am talking about the link he provided).

Our group is more interested in discussing "Ancient Indian Astrology" as the group name suggests and not Politics. That is why I told him - "That is not at all a subject this group is supposed study or discuss"

But you said - "I had to write to prove that 666 (read numerology and related beliefs) does exist in reality right here". I do agree, because it is an astrology forum and numerology is just part of astrology. ;)

Pandit Arjun:

Agreed. We will close this thread here itself and discuss more on astrology.

50. Parasara and Jaimini

[Prashant Kumar GB, Sreenadh OG, Gaurav Ghosh]

Prashant Kumar:

Parasara's own disciple Jaimi studied Parashari model and established Jaimini which is based on many opposite points of parashari say a Yoga karaka in parashari is a Badhaka in Jaimini a Vrudha avastha planet in Parashari is Atmakaraka, amatya karaka in Jaimini.

Sreenadh:

This message drew my attention. I have the following doubts:

- Is there any proof that Jaimini was the disciple of Parasara?
- Is there any proof that Jaimini lived after Parasara?
- What is the period at which Jaimini lived?
- Why is it not possible that Parasara being a student of Jaimini?
- What are the special points (different from the popular Mihira system) at which these two systems unite or differ

Can anybody specialized in Jaimini Sutra and BPHS clarify these doubts?

Gaurav Ghosh:

As far as I know, Jaimini was not Parasara's Disciple...rather ther are 2 different

schools of astr thoughts...rather Varahamihira took help of Brihat Parasara Hora Sastra...

Sreenadh:

Thanks for the info.

Gaurav Ghosh:

Yesterday I came to know..that Jaimini was the Shishya was Veda Vyasa... compiler of Mahabharat & who divided Vedas...

Sreenadh:

It can't be - I mean the author of Jaimini Sutra can't be the student of Veda Vyasa. Because there is neither the mention of Jaimini system of astrology in ancient astrological classics nor the name of Jaimini included in the 18 great gurus of astrology. There for Jaimini Kula (the Jaimini School of teaching and learning) could have been in existance for long (even from the period of Veda Vyasa), but the astrological text "Jaimini sutra" should be of later origin. It could be a book originated around BC 1400 (The period of Parasara who wrote BPHS) or later. If not we need a real reference of Jaimini system of astrology in text before this period, which is not available, as far as I know. What ever the case be "jaimini Sutra" should be (probably) a text of later origin compared Skanda, Garga, Vasishta, Kousika, Sounaka Horas.

51. The art of expanding free-will

[Dhanapal T, Vinita kumar, Sreenadh OG, RK Dash]

Dhanapal:

During my path of learning astrology, I found that free-will also (apart from fate) plays the major role in everyone's life. This is what everyone's hope to improve their life-pattern. So I started searching for methods to expand the free-will. Hope people will find this article interesting. Thought of off-loading some work from Sreenadh ji J. How long we will keep him busy always? J. Dear learned members, please forgive me if you see any errors in this. It is purely based on what I understood the

concepts.

First, I would like to explain what I understood about how astrology plays/affects everyone's life. We know everything is created from pancha-budhas (five elements). We are able to realize easily these elements in our body: Earth (solid), liquid (water), fire (heat), air (breath) and akash (??). What is akash in our body? Usually we contend ourselves by thinking that it is nothing but space. But it is NOT.

If you see these elements, you can easily see that the density is getting reduced from solid state to air state and further. Akash is nothing but the smallest element which is smaller than electrons, protons whose existence can't be detected through microscope. If you try to split it further it will become SPACE. Now reverse the order: SPACE -> akash -> different propositions of akash formed different elements. So the entire universe is filled with akash! You can say Space is static (Siva!) and akash is dynamic (Sakthi!). Now we understand the story of Sakthi was born from Siva! There are two universe co-exist: Functional universe in which we are in and static universe (which is fully covering up and inter-wovening this functional universe). Science calls the static universe outside the functional one as: black holes. Now we come back to the point: what is akash in our body?? It is nothing but our SOUL! So soul is nothing but group of akash particles rotating throughout our body. So soul is not in a single gene or single cell. It is spread everywhere on our body! We have constant lose of akash particles due to the earth pull due to rotation. That's why we attain older and die. Our ancient people told in the voice of Prakalath: God is there everywhere even in this iron rod and even within me. Basically everything is made up of akash! So iron or mountain or plant or bird or human, everybody has come from the same source i.e. space. I can give the proof from Tamil ancient sages like the great Thiruvalluvar, Thirumoolar, Siva vakkiar, Thayumanavar and vallalar for what it is said here: "Space is the source for all". Just imagine this universe. What is filled in everything and present in everywhere? SPACE. It has self-compressed pressure due to which it evolved in to everything we see now. Now I stop here since the topic is different.

The akash particles are not just lying there in the universe. They rotate. We know from

physics that any rotating body will produce waves! They produce magnetism called “Universal magnetism”. The whole universe is functioning with rhythm due to this universal magnetic field only! Even in our body, our soul is rotating to create “Bio-magnetism” and hence “Bio-current”. Have you ever wondered where the mind is: When the waves (or Bio-magnetism converted in brain) coming due to the rotation of soul emits through brain, we are able to realize what the record it contains is. If the small bio-magnetism in our body is able to do miracles then think about the almighty universal magnetism! How powerful it could be! If the Bio-magnetism is converted through other senses, we realize those senses. So, everything we feel is nothing but conversion of bio-magnetism! If the Bio-magnetism is surplus then conversion gives the enjoyment otherwise suffer.

Ok, now we know what exactly the mind is. Then what is the link between our mind and astrology? How the far away planets play vital role in earth? How to negotiate them? We will see in the next article.

Dear friends, these are the learnings I had from various sources and they absolutely convinced me through scientifically and spiritually. If you find it useful and not offensive to anyone's feeling, I will continue. May be another 2 article.

Vinita Kumar:

I liked your post! :):):)

There is something within all of us (I think) that wants to break from the confines of systems.

There is also the longing to transcend the physical (the grosser tatwas?). Is the theory of evolution all about this too??? Does a uni-cellular organism have less akash tatwa than a human being?

The more the akash tatwa, the greater the freedom in existence? The greater the choices???

All the gurus talk of the art of expanding free-will, which is the true art of living, the true art of inner freedom.

If one were just to "imagine" things it may be possible for the guru to change the rythm of time by just a glance or by initiation into the practice of "correct" breathing.

The moment we start believing that THIS MOMENT IS INEVITABLE, and fully accept "fate", fate itself may dissappear.

Fate binds us to the extent we believe in it?

Live only in the PRESENT / THIS MOMENT, say the gurus.

THIS MOMENT is inevitable but our response to THIS MOMENT is full of a MILLION POSSIBILITIES (conscious choices), say the gurus.

With this knowledge / experience a huge potential may open up to live life more fully, to live life making conscious choices, to live life with freer will, to live life doing karma without generating fresh karmas? - say the gurus.

Maybe the secret of all this is CONSCIOUSNESS? The more the consciousness the more the free will, the more the Akash tatwa?

Of course there is no written word for this. We only have to rely on what the gurus say.....and our inner experience???

And gurus are pure consciousness, aren't they?

Dhanpal ji, I liked what u wrote....even though it may not strictly fit into the subject matter of this forum.

Sreenadh:

Quote

We only have to rely on what the gurus say.....and our inner experience?

Unquote

You CANNOT depend on what the gurus says, because they just points and talk about it for years and they can without success because it is there experience!!! If you taste sugar and describing it to someone who never tasted it what difference it is going

to make if the other (listener) is not tasting his sugar for himself?! The guru will speak for years in his mood of enjoyment (or may get tired of his disciples and feel compassionate. :) and the students will listen for years and start mimicking the words of guru, without ever tasting that sugar! The dangerous part is that they may become the next generation gurus as well (yap, without never ever tasting that sugar and still talking about it!)!!! So the fact is - you CANNOT depend on what the gurus says, and can depend only on your inner experience. The pointers are pointer only - nothing more nothing less.

Quote

And gurus are pure consciousness, aren't they?

Unquote

May be or may not - why we should worry?! Do you want to start believe (yap, disbelieving/doubting at the same time)?

Vinita Kumar:

The sweetness of sugar without actually tasting it is as unreal as the constructs of STUFF (Siva) =>SPACE-TIME CONTINUM (Sakti) =>ENERGY-MATTER-TIME => Universe....because we don't have the inner experience of either.

Both are heresay....things we like listening to.....without actually knowing....The gurus are as much spell binders as some physicists and some philosophers.

What is strange / amazing is that despite diverging disciplines their ideas sometimes still manage to converge. Don't you think so?

Sreenadh:

Quote

The sweetness of sugar without actually tasting it is as unreal as the constructs of STUFF (Siva) =>SPACE-TIME CONTINUM (Sakti) =>ENERGY-MATTER-TIME => Universe....because we don't have the inner experience of either.

Unquote

You are absolutely right, and it is because of this only I said -

Quote

It is all just exercising of our logic and so not that important. :)

Unquote

Quote

What is strange / amazing is that despite diverging disciplines their ideas sometimes still manage to converge. Don't u think so???

Unquote

Certainly! I think it is because they have all 'experienced' the SAME state. Actually I should avoid the word 'experience', because in every experience mind comes in. What ever they 'felf' (again I am using the wrong word) is beyond differences, unique and universal, the glimpse of which we too get at times in meditation, but fail to make a complete continues state 'of consciousness' (?). Yap, all words fail!

I feel - shall we not stop discussing this subject here and continue with all those logical excersis of space-time-matter-energy etc; because when we try to describe the inner state all words fail, and discussion becomes impossible. Sorry, I can't pull on with that, and I would love to fail.

Sreenadh (To Dhanapal):

That was interesting. :)

What about the dynamic SPACE-TIME Continuum just being SAKTI alone? :) SIVA being still beyond, being the fundamental STUFF which with the universe is made up off ? Something even beyond that dynamic nature. Even that dynamic nature just being the illusion of the parts of stuff trapped into timeframes? Ripples (dynamic nature) in the STUFF producing the universe for the one who is trapped with in those ripples of dynamism which we call SPACE-TIME continuum?

The sequence being -

STUFF (Siva) =>SPACE-TIME CONTINUM (Sakti) =>ENERGY-MATTER-TIME => Universe

By the way, now as per science we know that Space-Time Continuum is dynamic. From space (vacuum!) one electron and positron can emerge, or an electron and positron can collide vanishing (becoming space!) and releasing some gamma rays in the process! There is no vacuum in the universe we know by now! The vacuum we know now is the dynamic space time continuum from which everything can emerge! It is probably SAKTI alone!

May be Matter, Energy, Time all are small incarnations. :)) The SIVA still lies beyond, even beyond the current understanding of science itself! May be the “Cosmic Dance” of cosmic particles is the dance of a small incarnation of Siva only. :) The Time being another. :) If we want to classify (remember all classifications are wrong!) then, Space and Matter is Sakti alone! (Yap, they too are dynamic!) Thus,

Small Incarnations of Siva = Time, Energy

Small Incarnations of Sakti = Sapce, Matter

The STUFF Siva alone; Space-Time Continuum = Siva Saktya Ukto.

What about that? ;)

P.S.: It is all just exercising of our logic and so not that important. :) Because if the STUFF or at east some of its close incarnations like Space Time continuum can be experienced by us, then it is certainly beyond the classifications Ego, Intellect, or Memory. :) What is to say about Logic, which is just a tool (only a part) of the intellect? :). “Etho Vach nivritante aprapya manasa saha” Where the words become useless along with the mind. As per Indian Sysstem Mind is classified in to three - Chitta (Memmory) , Budhi (Intellect), Ahankara (Ego). All these are part of static Matter only (even though internally dynamic) and is bound. The true freedom (dynamic or static?) which we want to experience is surely beyond this. That is why in meditation one should free himself from Memory, Intellect and Ego. Probably we can only imagine about some of the small incarnations of Siva only and he is still beyond, but at the same time everywhere and in everything!!!

Who is free will? Siva or Sakti? What is the point in any such classifications, when they are always together? ;)

P.S: By the way why you left out time in your message? ;)

RK Dash:

He left out time, not merely because he ran out of it but also because he knew you could tie him down in your punctuated continuum eternally. ;)

[He wrote well.] Actually, so that you may read the missing stuff into our expanding(?) universe of freewill. [Sure, time is not stuff? Cue: mind is stuff.] Someday we'll thrash this topic inside out.

[Someone who comprehends Time will have no use for kaalatantra (a superset of astrology), I suppose.]

Sreenadh:

Some interesting thoughts came to my mind. [As you said, Dhanapal ji wrote well and that is why those thoughts were hovering in my mind]

Let us have a look at some of the definitions -

Matter => Condensed Energy

Another possible definition is that 'Matter is condensed space'. But usually we fail to notice that Time is encapsulated in it as well.

Energy => Condensed space

There is a large amount of Time encapsulated in it when we lead our thought from low forms of energy (like mechanical?) to high forms of energy like that of light (electro magnetic radiations). So it is better to say that Energy is 'Condensed Space-Time continuum.

Space => It is the 'Dynamic STUFF'.

The word Dynamic itself indicates that Time is encapsulated in it as well. It is the

vibrating (pulsating) state of the STUFF. It is ‘condensed and expanding STUFF’. It is the STUFF which ‘experience’ (?) of who) ripples. Another possible definition is ‘It is condensed Time’.

Time => It is the Dynamic nature of the STUFF.

It is something the ‘condensed STUFF’ (read every thing like living and non-living organisms, matter and energy) ‘feel’ while in that condensed state. That itself indicates that ‘Time’ actually does not exist! It should be something the ‘condensed STUFF’ ‘feel’, and does not exist in reality. It might be just a state of ‘Space’ (read ‘condensed STUFF’). Another possible definition is ‘It is condensed Space’.

Space-Time continuum => It is the Dynamic STUFF.

It is the expanding and condensing (?) STUFF. It is space alone, may be Time is secondary, which does not exist at all!

Atma => It is beyond Time and Space. In meditative state ‘Time’ and ‘Space’ (as per Indian spiritual terminology both of them are part of matter only) does not exist! It is beyond ‘Space’ and ‘Time’. Atma is equated to ‘Siva’. Does it represent the true nature of ‘The STUFF’ itself ? Shall we define ‘It is the STUFF’ and add ‘as experienced by living organisms’ ?

Consciousness => Is it Space-Time continuum itself or something above or below it? Is it the STUFF itself or is it Space-Time continuum or Something below it? May be it the sometimes pulsating sometimes static state of the STUFF itself or may be not.

Mind => A lower state of consciousness. Composed of Memory, Ego, and Intellect. All mere wrong classifications (or illusions) of the same entity, that is consciousness.

Destiny => A mere name given to the most probable possibilities ‘experienced’ by fragmented consciousness, which we call mind, or may be by the fragmented Space-

Time continuum that we call 'Universe'.

Free Will => A mere name given to the 'choice' of million possibilities that exists in this moment, 'experienced' by fragmented consciousness, which we call mind, or may be by the fragmented Space-Time continuum that we call 'Universe'.

STUFF => It is from which everything emerge. Or does anything emerge from it at all?! If Time is an illusion, then the STUFF always remains in its original state, and nothing ever emerges or changes. The change is an illusion of 'states of stuff'. Yap, imagining the 'state of stuff' itself is an illusion. There should be only a single state, which is – always... May even bring the word, 'always' itself is wrong – because that word indicates 'Time'. For the STUFF both neither Space- Time Continuum nor TIME and SPACE exist but only the STUFF. Everything else an illusion, but not of STUFF. The STUFF is Siva! But how it is related to Atma?!!!! This will always escape our understanding, because we are within the system, and part of the 'disturbed' (?) dynamic stuff, fallen into the condensed state and time frames, and when that barriers of 'Space' and 'Time' are broken we no longer need or worry about this knowledge. Knowledge itself becomes unimportant.

Yap, it is a mere logical exercise (as all words are), but interesting. :)

P.S.: Do you find many definitions as the same? I think it is inevitable, being true to myself. :)

Sreenadh (To Dhanapal):

You said:

Quote

I will continue. May be another 2 article.

Unquote

Sure. :) We are eagerly looking forward to that. Thanks for the thought provoking thread.

RK Dash:

Let me begin by saying you and I are coasting along the same river. Which is

Time. I mean we are crossing the same river, you and I. Can one cross the same river twice! (That is an olden question.)

Mathematical reductionism is another ball game though. Sometimes lucid comprehension comes from mode of mind's working other than mathematical. But then, since we have already dipped our feet in water, let's fard ahead.

How about this: Time

= Differential

... phase (or state) differential in dynamic stuff

Destiny = Momentum

.... needless to say of what :)

Atma or Siva (paramaatma)= non-stuff

Taking a cue from Patanjali: soul is host, house is body, house is world/universe. Your continuum of categories seem to mix up host and house. Can we keep the two where they belong? Are we not making the mistake that come from category confusion. Keep the host and house distinct.

Time is a weasel concept over which cosmologists are still wracking their brains. Freewill, soul, oversoul are a principle and belong together as categories. And energy, matter and space are another.

Just as space, energy and time are a devolving continuum, in that order; oversoul, soul, freewill are a devolving continuum. Freewill is not be looked for in some energy packets or orbits.

I had some real Time for you.

Dhanapal:

(I will complete this article and will come to clarifying some of the doubts of Sreenadh ji and Vinitha ji. Thanks to them for encouraging wordsJ. Since it is all learnt and NOT from personal experience, I may not have answers for somethingJ I will say I don't know if I don't know, but will try to get answers from the

scholars I know).

In the first article, I wanted to emphasize the importance of “Genetic center” or “Gravitational center” of human-beings. It is located in the center of our body, in the Mooladara gland. This center is very very important and is the center point for three important cyclic actions. 1) soul 2) mind 3) sexual vital fluid. These three are very much interlinked which needs another article. Soul particles take energy from sexual vital fluid for their cyclic rotation throughout the body. Genetic center has condensed bio-magnetic field, containing all the records we gathered through our lives. You can think of it as hard disk of the computer where the brain is the monitor. The soul and mind are rotating by taking this as their centers. So the waves coming out due to the rotation of the soul contains the records stored in the genetic center. (Remember that the wave will return to the same center point where it originated. So all the waves generated are returning to the genetic center after gathering records what ever it gathered through five senses and mind). Also keep in mind that, the soul-mates are decided by the quality of the records/magnetic field, the genetic center contains. Only the equivalent bio-magnetic field can join with another bio-magnetic field. So if somebody complains about their soul-mate and blaming their parents, it is time to stop and blame on themselvesJ. This condensed magnetic field is called in other terms “Anma” (It is in Tamil. I don’t know the equivalent word in English) or “Aathma”.

Now coming to the part of astrology, we are continuously receiving waves from planets 24x7. They do the act of purifying the souls by inducing this genetic center to come out waves containing good/bad records depending on Dasa, bhukthi etc and going through the cause-effect system of the almighty. When good waves are induced, their body, sexual vital fluid, soul and mind are in rhythm thus enjoying good life, bad otherwise. Now we have to think of: how to change the waves coming from planets such that it won’t induce waves from genetic center containing bad records. Waves have the property of exchanging their properties when they clash. We have to use this property to minimize the effect of planet waves. We have to meditate on planets imagining that the waves

coming from the planets always do well for us. Since our mind is also wave and we are meditating on planets, our mind waves containing good records clash with the waves coming out from the planets. Our mind waves contain good, which are exchanged to planet waves. After doing for a constant period, we should be able to minimize the effects of the planets. Note that it is one of the effective techniques since we directly deal with planets. Also planets are very very powerful. It is not that much easy to change the wave patterns. It needs constant effort. Most of the times these techniques enrich our will-power, mind and body to withstand the effects of the bad records. Here also we can say, we have expanded our free-will.

The second is: we have to change the bad records we contain. For that, first we have to reduce our mental frequency. We can't change some habit or some act, by being in the same frequency. We have to reduce it. Meditation is for this only. So by being always in the lower frequency, we avoid the bad record waves coming out. As we already talked, pure space has ZERO frequency. By meditation, if we are able to achieve ZERO frequency, i.e. coma state with consciousness, then they are called, they attained SAMADHI (= SAMA(Equal) + AADHI (means ZERO)). It is what self-realization all about. The static universe contains the frequency state of ZERO.

We have to change the bad records too. How? After so much time spent in self-improvement field analysis, I have realized that the best and simplest technique is: SELF-TALK. Everyone talk to us in all the times. What we talk to ourselves is what our life is. If we talk, we are bad, we are not competent, and then we are. So we have to change the self-talk pattern. Always talk inner positively and in PRESENT tense. Tell to the mind that you are already accomplished what you actually will want. Your sub-conscious mind will start to believe and will erase all the old records with this new ones you are recording through self-talk. (FYI, I bought self-talk CDs from professionals from US. If anybody interested, I am happy to share them. I am finding it really useful).

Space has self-compressive force (which in turn formed attractive and repulsive

force) due to which everything in this universe is created. Initially it was static with out any motion but containing this self-compressive force as it's inherent quality. In this period, there was no TIME at all. When it started expanding and contradicting due to its inherent force, the TIME started. So time is the property of space. Due to this contradiction and expansion, nothing in this universe can go straight hence the wavy nature of the waves. Don't think that I exceeded Einstein (J) who stopped with SPACE and TIME where it is now deduced to SPACE only. I already told it is all learnt from various spiritual resources and not my OWN experience. But the theory absolutely convinces me that's why thought of sharing it to like-minded people here. One day everything will become space or static. If you see the stars, they will become death star when all the energy is spent will become a black hole. The sun also has black spots in it (black holes). So the rays from these black spots are expanding both sides of the sun to outside static universe. In this path, on both sides, in a certain place, (some orbit meeting point on this rays path, I don't know exactly), two energy points are formed which are called Rahu and Kethu. Since they are rays coming out of both the opposite sides of black spots, they are always 180degrees. (I am seeing Sreenadh ji is coming out with full fledged all-out attack on this pointJ. I already told it is just learnt one. But may be this will trigger some insights into why Rahu and Kethu are always 180 degrees as once asked by Verna ji).

Conclusion:

I wanted to emphasize these following points by this article.

1. Genetic center is the basis for all in our lives where most of us might have thought brain is the basis.
2. Planets waves are inducing this center to come out good/bad records.
3. We can do something to change the emitting pattern to come out good records and erasing old bad records.

I hope our group members might have found something useful points from this article. Since astrology is all about movements and wave patterns of celestial bodies, I just wanted to give the origins of those which I learnt and thoroughly convinced. Thanks a lot for bearing meJ.

Sreenadh:

There is so many points that contradicts astrology and spiritual clasics and science. So no comments. :)

To add to it all these are said without experience - So don't become "thoroughly convinced" so fast. ;)

Dhanpal:

I agree there are many points contradictory to the current science. In fact a lot:-). But you know, this theory clearly explained all the doubts I had from my childhood from ranging to what is God to what will happen after death, what is death, how astrology influences life, etc.,etc., The current science branches like physics, chemistry, biology, spirituality, astrology, evolution or any other field were looked to me in discontinuity. I did not find any connection between these fields initially. This theory combined everything beautifully (to me!) with scientific rationale. I thought and strongly believed sharing this can provoke new dimension of thinking even though knowing that telling it without any experience can lead many errors while conveying:-). Hope people will bear me for the errors :-).

Hope our group might have got something useful stuff from this article even though astrology was touched little bit only:-).

RK Dash:

Saw Shree Dhanpal's conclusion (the rest was turgid).

Quote

"Conclusion:

I wanted to emphasize these following points by this article.

1. Genetic center is the basis for all in our lives where most of us might have thought brain is the basis.
2. Planets waves are inducing this center to come out good/bad records.
3. We can do something to change the emitting pattern to come out good

records and erasing old bad records."

Unquote

His line of enquiry should remind us of clockwork universe, where emissions from planets need to be managed/manipulated.

No, the universe where man is concerned is not merely mechanical. It's volitional in the final count. The pull and push is via the heartstring. Even the Supreme Lord in Bhagwad Puraana says: "I rein in everything, sitting in his (my devotee's) heart
 {...dhunoti sarvam hrudisannibistam.}

52. Pendulum prediction

[Pandit Arjun, Sreenadh OG]

Pandit Arjun:

After you mentioned about prediction based on the shadow of a native (chaaya jyotish) I remembered various other ways of predictions.

One such easy prediction is through a pendulum. The querent asks a query and if the pendulum swirls in circle to the right, the answer is yes. if it swirls in circle to the left, the answer is no. similarly movement towards north and south is considered yes and movement towards east and west is considered no.

There are so many ways of prognostication used across the country and we can throw more light on many such ancient ways of prediction.

Sreenadh:

Probably it (the movement of the pendulum) is 'a choice taken by the free will of the person who is using that system'. Of course most of the prasna predictions are based on visible and invisible indications that presents (directs?) the astrologer in predictions by presenting numerous choices to him, and the strengthened possibilities, unconsciously helps in exercising his stock of free will (the small percentage of his total free will that is controlled by destiny of his own), in making him in making the uncurious(?) choice. That means he is trying to hold back the involvement of his own consciousness from directly involving in the choice he made - but does he?

We should also remember that we will get no classical quotes related to 'Pendulum prediction'. It was a tool that was conventionally used (due to the above said reasons) to locate the presence of water under earth. How and when people started to use it for predicting the destiny of human beings?! And who is the Rishi that directed us to do so? The system of using this method to locate water has a long history, and it has under went a lot of scientific investigations, and I will present the results of those experiments and challenges and conclusions arrived at in a different mail. Yap, the psychic factor is there, but it is not a tool for all for sure. And may be not part of normal astrology, which follows a more elaborate and scientific system. The normal astrological system tries to study the rhythm of time and its influence especially on human beings, where as systems like Pendulum prediction totally depend on the 'unconscious (?) choice of the free of the person who is using the system'. This really makes a difference I feel.

P.S.: I have used the word 'unconscious choice of the free of the person who is using the system' instead of 'unconscious choice of the free of the astrologer' because this system is not only followed by the astrologer. Historically speaking this was a tool used by some psychic people for locating the presence of water under earth. This system is of very limited use when incorporated into astrology since it provides only two choices, yes, or no (like a tossed coin) the normal chance being 50-50; Any variation to this is an influence by the 'unconscious freewill of the person who is using the system'. Yap, a third choice is also there – for example if mind and body of the individual who is trying to use this system is in perfect balance, then the pendulum will not move at all ! :)

53. Sandhya Time. Twilight. Importance. Duration.

[Living4India, Sreeram Srinivas]

Living4India:

In the Vedas it is said that we should devote ourselves for praying during the "Sandhya" time, twilight. I have few doubts:

1. Does it mean in the morning twilight also?
2. I am not aware how to calculate the exact duration of twilight, its start and end. Does it start after sun rise or does it end at sunrise. Please share your knowledge in this.

Sreeram Srinivas:

The sandhya time as stated in the vedas is for few scientific reasons. One there is lot of subliminal changes that happen during this period in nature which effects the body particularly the mental state of a person. The twilight timings are one hour on either side of morning & evening 6 'O' Clock, similarly midnoon & midnight 12 'O' Clock.

This means technically, in all yoga recommendations, it is said that one need to pray four times (during this twilight hours) in a DAY.

The reason for the one hour on either side is that once you start your prayers, possible that your mind is not focussed initially, hence, the gradual focussing time is taken for consideration that by end of first hour, things would be "naturalized". That is why in traditional or orthodox families, elders in the house, insist that people should not sleep during this time (except for midnight 12 "O' Clock). For sleeping the elders advised that one should go to bed by 22:00 hrs, The hours between 22:00 hrs & morning 02:00 hrs are the best for soothing the vibrations of the body.....through nature..... This is particularly emphasised by all Yogis, stated many times in her conversations by Sri Aurobindo and "Mother" (Smt Mira Alfasa).

This timings have special spiritual significance. In mythology it is also said that during the evening twilight hours, Yaksha ganas move in the blue sky.....any particular wish or desire (valid ones only - i.e. DO NOT aspire of Ms. Aiswariya Rai.. or Ms. Britney Spears !!!!.. just for humor sake !!!) "IF" heard by them, found valid by them, the wish gets fulfilled !!!! (Great message boy / girls !!)

If you have noticed the faces of the people who are regular early risers (morning say 04:00 hrs), irrespective of they doing their prayers or not, if they have practised

this for 12 Years, one can find a special radiance on their face..... If you not watched it, start watching now.... Select the people those follow the spiritual path seriously i.e. like the people following some Spiritual guru....

In Hindu scriptures, 12 Years has special significance, for scriptures specify that practising of Yoga related things....it takes 12 years (long years!!) to make single atom effect in the body.... that single atom effect.... has a MORE potential of a Nuclear Atomic bomb.....

Further, if you have not met your relatives or brothers or sisters....etc.. for a period of 12 years that relation is supposed to be OFF as per Hindu scriptures..... This is relevant for those where "HATE" issues prevail - specifically NOT for those where love or sincerity prevails IN HEART. Ofcourse, there are other exceptions.....

54. Guru-Chandala yoga

[Krishnamurthy Seetharama, Sreeram Srinivas, Sreenadh OG, RK Dash]

Krishnamurthy Seetharama:

What I understand from Guru-Rahu combination is that it makes the native think unconventionally. He/she may not accept the traditions by the face value without questioning and satisfied with the answers. Hence, he/she may not respect some traditions that does not make logical sense (from his/her point of view).

His/her unconventional thinking would result in rising to higher levels faster than others or it could make them law breakers as some of the laws may not make sense to them. Hence, the rest of the horoscope will have a bearing on whether they rise in positive space or negative space. Some of the famous people who have this Guru-Rahu conjunction are:

- Christopher Columbus
- Charles Sobhraj
- Jo Jo Starbuck

- Madonna
- Micheal Jackson

And, a similar effect is seen in charts where Guru and Rahu aspect each other. They are again unconventional thinkers and naturally we can find such combination in the charts of researchers, scientists and people with unique approach in what they do. Some of such people are:

- Pierre Curie
- Mary Curie
- Louis Pasteur
- JRD Tata
- Srinivasa Ramanujan
- J Krishnamurthy
- Alexander Graham Bell
- Marilyn Monroe
- Nathuram Ghodse
- Alexander The Great
- Winston Churchill
- J F Kennedy
- Jawaharlal Nehru
- Srila Prabhupada

Hence, Guru-Rahu combintion which is infamously known as Guru-Chandala Yoga, need not necessarily be bad. It should be looked at with the rest of the horoscope as background.

Sreeram Srinivas:

I think this email of Mr. Krishnamurthy Seetharama is the most balanced view of Guru Chandal yoga. I totally agree with him.

Vernalagnia:

I'm personally skeptical on interpreting any yoga, the GCY included, purely on face value regardless of all else. A strong lagna and lagna lord and unafflicted Moon are, for example, known to mitigate the effects of any adverse yogas. There's additionally the matter of functional lordships. I've seen at least three charts where Ju is conjunct one of the nodes, with that node gaining lordship over Sc or Aq, with no terrible effects as such. For one, a Sc asc native, the Ju-Ra combine means a conjunction of 4th and 5th lords, in 10th. He's doing quite well in his career and other matters, as far as I know.

I've a Ju-Mo combine in Cancer and Su-Me in Gemini, and if there's any good of either the gajakesari or budhaditya, I'm yet to see it :)

Btw, there's another theory that even a Sa-Ju combine is deemed GCY...

Sreenadh:

I am against any such special naming of 2 planet planetary combinations (Dwighraha Yogas). We won't find such a system followed in Rishi Horas. Ofcourse we should also remember that Graha Yogas (a special branch of which is Dwighraha yogas), is just a part of 7-fold Yoga classification system. For the special branch Dwi graha yogas (2 planet combinations) no special naming convention was followed by Rishi horas except by using the names of the planet. In short, if we follow the Rishi hora system, then it is better to call -

- Guru-Rahu Yoga (and not Guru-Chandala Yoga)
- Kuja-Sani Yoga (and not Agni-Maruta Yoga)
- Ravi-Budha Yoga (and not Nipuna Yoga) etc.

This applies to all 2 planet combinations. Please notice the following fact; and understand why this naming should be dropped -

1. the new names are used by some just to indicate one of the many peculiar results provided by the yoga
2. the new naming fail to reflect all the possibilities indicated by the Yoga (combination).
3. This system fail to name all the 2 planet combinations (Dwi graham yogas)
4. This type of naming is not supported by the Rishi horas.

A two planet combination may indicate many results. It includes-

- The results based on the combining of significance (The slokas related this are available in plenty in slandered texts)
- The results based on the combining of the significance of the houses owned by the two grahas (This changes based on situation and horoscopes and so one will not find much slokas related to this).

Remember that the lord of the house is natural karaka for the house (Adhipa sarva bhavanam karaka parikeertita)

- The results based on the combining of the significance of the signs owned by the two grahas.

Such results for sure will contain some positive and some negative results. In other words even the worst Dwigraha (2 planet) combination will have some good things as well to indicate in a horoscope. Due to this reason as well, such naming (by making the Yoga stiff; and disturbing the balanced thinking of the astrologer about that yoga) conventions should be discarded. Yes, yet again notice the fact that no astrologer before Mihira (including Mihira) used such names.

RK Dash:

I agree with you. This nomenclature blunts finer aspects like Rasi effects and lordship effects. Your line reminds me of my 'Functional etc' line of probing. We could not round it off.

My example was Saturn and Sun (called Mandaarka Yoga). But I was inclined to go by the lordships, where the houses involved (9, 10, and 4; Taurus lagna) generate

pretty strong subha yoga in a good hse (2nd) being Gemini.

Now, how do we go about this? Do we see planetary combination first and also finally as planets with their inherent qualities or attributes? Little can be changed about that. Or sign and lordship modification finally matters?

55. Human Evolution and Indian Mythology

[Sreeram Srinivas, Kishore Patnaik, RK Dash]

Sreeram Srinivas:

Thinking unconventionally in the modern day society (today or yesterday), has been always treated with contempt. Not convinced ?? Well, you all require another example to get convinced. I "declare" that Mr. Darwin theory (of the famous or infamous evolution theory "framer" which we all read in our child hood biology subject days - kindly recall) is copied or plagiarised from Indian Mythology !!!! Come on man, you are joking.....Let me clarify...

The dasa-avatars are Matsya

Avatar (fish) Koorma Avatar

(tortoise)

Varaha avatar (wild boar)

Narasimha avatar (semi animal /man with Lion faced)

Vaman avatar (young boy...)

Lord Parashuram (angry young man of his times)

Lord Ram Avatar (most idealist person ever to come across)

Lord Krishna (most mischievous/intelligent /sharp- person ever to come across) Lord

Buddha (most peaceful man on earth ever to come across)

The tenth is yet to manifest

Compare this original idea of hindu mythology with the Dr. Darwin's theory of evolution which also says similar things - hence, I once again "declare" that Dr. Darwin has plagiarised Hindu concepts or read Hindu mythology extensively.....

Note: Kindly excuse me for using simplistic words - just to lighten certain serious issues therein....(Infact I am a great fan of "The Great Fakir Kabir" who is popular even today for his "simplistic dohas")

Kishore Patnaik:

You are right to say that Das avatar depicts the evolution theory of Darwin. Let me share some of my thoughts on the issue.

The life has began billions of years ago as a spark from Oceans. This is depicted in our puranas in several places.

I often talked about Vritra and Indra's fighting on a symbolism level and this is one of the symbolisms it holds. Vrtra means inertia, the inertia that has been there for ages, lifeless, actionless and utterly passive, so passive that there was no change in any aspect for ages. Indra, perhaps a star here, Red in color and big in size, has stuck this inertia of the seas, igniting a spark, the spark of life. Incidentally, Indra literally means ignition.

This life, ignited by Divine will or by accident, has started to take a shape called a Cell. This cell became capable of independent existence and behold, of growing and populating. This is called amoeba.

A fish is nothing but a great amoeba! This is symbolized in the first avatar. This avatar represents the Life Force and interestingly, the demon killed by the Lord in this incarnation is named Somaka- the laziness or Inertia! Thus, it symbolizes the beginning of life by having victory over the inertia that has been there for ages.

Lord Krishna had been an avid worshipper of matsya avatar.

At psychological level, this avatar represents the beginning of Intelligence and the eternal dilemma of man whether to be born or not. At spiritual level, it indicates the birth of the urge to seek of the Ultimate, as paraphrased by the famous first brahma sutra-'Once the Brahma jijnasa has taken place..." (athatho brahma jijnasa) Pisces, amongst signs, represents this avatar and fittingly, the spiritual graha, Ketu,

represents this avatar.

The Kurma symbolizes the survival and slow proliferation of life onto Land. The survival requires conformation to the nature laws and a discipline that is imposed by the Universe. The tortoise also represents imposing limits on its own self. Cancer, amongst signs and Saturn in the planets represent this avatar. It also indicates the responsibilities one carries in any role that one dons.

At psychological level, it represents the development of Ideas and emotions. At spiritual level, it indicates the culmination of shraddha or deeksha, ie the deep determination and strength of ones decision to seek the Lord.

I would post more on hearing from the group.

RK Dash:

Please go ahead. We'd like to read you more on this. I too liked your other posting today, re Vivekananda etc.

A snatch from that:

Quote

...Every science in this country is spiritual in nature, including such secular science as Medicine and such violent science as Archery.

Unquote

But there are certain sciences which indeed need to be seen in the spiritual frame alone and I feel Astrology is one. It requires nishta and vaksuddhi on the part of astrologer and I am sure an astrologer who does not lead a lifestyle of purity and moral values will not go a long way in this subject... I agree. Well-said.

Kishore Patnaik:

Thank you.

Kishore Patnaik:

The third Avatar in the series is that of Varaha or a Wild Boar which actually lives on land but is always in touch with water.

Varaha has many references in the Vedas including the Rgveda, especially as a white Boar (after whom, the present Kalpa is named) and Yajurveda/ Taittriya samhita and in various puranas. We have the celebrated Varaha purana as well as the Varha Upanishad(in Krishna Yajur Veda) However much I like to do, I am not going into these references now.

The Cosmic waters, the expanse of ether , is everywhere in the universe. They represent the energy, the sustaining power for the Universe at large as well as its elements. The Bhagavad gita sings the greatness of the cosmic waters by explaining the ancient wisdom of Sankhya, as elucidated by Sage Kapila. Lord Narayana represents this cosmic waters-the word Nara stands for waters.

When Hiryanaksha- the Demon with a Golden Vision, a scientist par excellence of all times – has found a way to dement the world, perhaps just like the scientists of today who are tinkering with the environment in a big way for the sake of achieving the selfish ends of a few Industrialists, the Earth had a sad plight of plunging into the depths of these cosmic waters. Then, Lord had taken the Avatar of a Boar to rescue the Earth.

Varaha stands for the expansion of the Life onto the earth in a complete way, without losing their watery roots. In Human evolution, He goes one step further from the Kurma avatar who was attached more to water than to earth. That the Avatar has rescued the Earth shows the responsibility one has, that proliferation is possible only if one preserves the Nature and not other wise.

Varaha at a psychic level stands for the Intellectual development of Ideas. It is not sufficient to have Ideas, they need to be intellectual and sustaining too. In other words, we can not let Ideas take their own course , whether as a perverted Intellegence represented by Hiranyaksa or as the abandoned weak loser represented by the Sinking Earth. The Self , indeed, has a responsibility to regain a semblance of Order into the otherwise unruliness and irresponsibility of the perverted Intelligence, as represented by the Hirnya ksah – the seer of golden vision. Very interestingly, the Sun God, who rules over the Orderliness of the

Universe also rules over the Intellect and in our ancient scriptures, the intellect is represented in a worldly way by eyes – " chandra ma manaso jatah chakso suryo ajayatah" : the mind is ruled by Moon and Intellect, (literally Eyes or vision), by Sun.

Hence, if the Kalpa of today is called by the name of Varaha, it is not without reason. It upholds and represents the values the Varaha has stood for- the discipline and the orderliness that is required in one's life and today's world !!

In Astrology, 11th House stands for Discipline and Orderliness. Rahu stands for the temptations and greediness that leads to indiscipline in one's life and Parasara rightly points out that Rahu is controlled by the Varaha Avatar. Sun represents the Orderliness of life and the spiritual Grahana shows that Rahu, the disorderliness, eats away the Sun. Scorpio, which represents the baser feelings and animal instincts, also stands for Varaha. It also represents proliferation, being a watery sign.

This disorderliness is found during the quest of the jiva for immortality. Believe in God and turn towards the life of Orderliness and that of Dharma, you will shine like a Sun. If you are so very materialistic and ready to deceive, against dharma, (like Rahu has done) or use your perverted intelligence to achieve your own selfish gains, (as represented by the Illusionary Mohini) your life will be nothing but a long saga of Grahana or that of eclipse.

At spiritual level, the Varaha indicates Rituals. Rituals infuses one with the basic discipline required to follow the Path of Dharma and Godliness. Thus, rituals form the most important part of any Sect that One may attend, since they represent the Arudha of principles and the norms.

RK Dash:

Liked part two too, generally. Particularly the last para on ritual. Well-said.

I can go along with 'orderliness' as one of the indications of 11th, but not 'discipline'. This hse requires researching.

Kishore Patnaik:

Thanks.

Gaurav Ghosh:

The stotram written by Jayadeva on Dasa Avataras of Shree Vishnu is nothing but the 10 forms towards human evolution. During the first phase of Creation, this whole world was devoid of land, there was no existence of life. The water started "thickening" ...known as "Primordial Broth" or in Sanskrit "Ksheer- samudra"....& that very watery became suitable for life. The first living creature was born during that time...known as "Fish" or Matsya Avatar....Jayadeva in his Dasa Avatar Stotram said about Meena or Fish- Dhrita banasi vedam....this Veda does not mean the holy scriptures...rather Fish tried to retain the way of procreation.

Then comes Kurma rupa or tortoise..the water has thickened enough... lands have started forming...still the creatures cannot live independently in land...they often live in water also live in land (or amphibians). Kurma was smeared with clay n mud while getting on the land from the water...this is Kurma's "Dharani Dhaaran..."

Then comes Varaha..now he is an inhabitant of Land...still cannot forget his attraction towards watery...that's why he stays in muddy places...he is a mammal now, has learnt how to procreate..his natural habit is to rub his teeth against the places he lives..this happened during the Paliosin-Yeosin phase of Senozoik period..during this time, the Himalayas started forming...

The fourth Avatar is "Nrisimha"...Now he is half man...half animal....the transition phase..& this happened around 1.5-2.0 crores year before. Bhagavaan Nrisimha deva, killed the demon Hiranyakashipu by using his nails. During the course of evolution, it was a trial to mitigate all obstacles to growth..Some opine actually all worms, insects were killed by the "half man & half animal"(or modern day Chimpanzee, baboon etc)..for their existence & they use their nails..

Then comes Baman avatar..tha man can walk in their feet..still they use their hands for support ..he is short heighed...n this occurred during the Pleiosine period. Now that Bama Avatar has transformed into a full human being i.e., Parashuram..he is not a Kshatriya...he is Brahman...that's why he uses his brains..he has "Parashu"

in his hands....he knows how to use fire... he killed King Sahasrabaahuu Kaartabiryarjuna & made this world devoid of Kshatriya for 21 times & also killed his own mother. Its true..that human beings never have 1000 hands...but the Arjuna Tree has 1000 branches...the man fell down those trees for 21 times for making the world suitable for living.....n his contribution towards agriculture was "killing the mother" that is ploughing for crops n paddy. Now, the Man is fully grown...he can make good use of his brains....& have started becoming "Human"...

Then comes Shree Ramachandra...he uses "Dhanush & Baan"...or Bow & Arrow... Parashuram lost to Shree Ramachandra..as Ramchandra used long distant weapon...which Parashuram didn't know how to use..so he had to leave..the seeds of cleaning land by cutting down trees, was further progressed by Shree Ramachandra by establishing towns n cities, kingdoms et.... How Haladhari ram comes as the 8th Avatar...he uses a plough...the epitome of civilisation was found in Sumer...the civilization flourished through Knowledge & also through agriculture.....Shree Narayan appeared in every human being "Mamaivaamsho Jivloke Jivbhuta Sanatanah..."...

Now comes the 9th Avatar....Bhagavan Buddha...he said nothing other than "Ahimsa Paramo Dharma..." as he could see that his next Avatar will use the power of thermo nuclear power to destroy this world.... "Kalki"...

56. Vivekananda – Astrology, Spirituality, Longevity

[Dharma Vyadha, Sreeram Srinivas, Pandit Arjun, Gaurav Ghosh, Kishore Patnaik]

Dharma Vyadha:

I was reading about Swami Vivekanandas views on Astrology, here is a link

http://www.ramakrishnavivekananda.info/vivekananda/volume_8/notes_of_class_talks_and_lectures/man_the_maker.htm

I especially love the following lines:

Quote

"And to be tricked by twinkling stars! It is a shameful condition. You are divinities; the twinkling stars owe their existence to you."

Unquote

And also the ending:

Quote

"The highest things are under your feet, because you are Divine Stars; all these things are under your feet. You can swallow the stars by the handful if you want, such is your real nature. Be strong, get beyond all superstitions, and be free."

Unquote

In the scheme of Swamiji's man-making religion, astrology was a weak superstition to be followed by those who lack confidence on their divine strength. I think though Swamiji did not believe astrology was entirely false, he certainly found too much emphasis on it degenerating. In Yoga Vasishtha too, the emphasis is on "Swadhyaya" -self effort - above everything else. Would like members view on Swamijis Views

Sreeram Srinivas:

Supplementing to Mr. Dharma Vyaadha, astrology is not a subject followed by weak minds oretc.. It is for the people who have strength of character and will. Astrology gives you a picture of what is in store for you in terms of future. A good indication does not mean that one can happily engage in bad vices, similarly vice-versa. It is by doing good karma only, one can navigate the troubled future !!! The good karma = alleviation can come in any of the five identified and extensively documented divine paths to salvation i.e. Hatha, Karma, Bhakti, Jnana & Raj Yoga paths or methods.

What Swami Vivekananda is saying while he is praying or invoking to Goddess Durga or Kali, for her divine intervention to achieve the goals set by his guru Sri Paramahansa Ramakrishna in spreading the divine message !!! Divine intervention would only come to deserving few (read "rare few"). Invoking God or Goddess is a secret technique known to advanced spiritually awakened persons...

atleast NOT by those persons seeking "selfish" alleviation arising from materialistic desires like money, promotion, disease, escape from misery...etc.. (often seen through many request mails of members!!!).

We often here in families of yester years where the family size used to be atleast THREE CHILDREN, that birth of a PARTICULAR child has brough happiness or misery to the parents. If one analyses the parents horoscope for the period between the births of two children (i.e. between child bringing happiness into family and the one who brough misery), it is often seen the karma of father or mother of the said children were not good. i.e. either they did not do good karma or actions which has resulted in birth of "misery childbirth"...etc..

Well, we have often long debates on the issues of longevity, has anyone done proper research or study.....My confidence says absolute NO. Reason people are interested in "grabbing" information or collecting information without contributing any original ideas. The God has designed a calculated number of "human breaths" for every person which is equivalent to 120 years (refer the vimshottari dasha). The human body normally breathes 18 times a minute. A person during his life time undergoes various physical & mental states, wherein the breathing increases or decreases i.e. he is overdrawing or "under"drawing from his predefined & calculated (for people interested in mathematics $18 \times 60 \text{ min} \times 24 \text{ hrs} \times 365 \text{ days} \times 120 \text{ years} = \text{god given or designed total number of breathes possible}$). The planets in a horoscope has their own Tamasic, rajasvic....etc. qualities - More tamasic quality - early death,....one can draw their own conclusions thereon based on the dictums defined in the astro_classics. We often hear people (in newspaper columns) persons living healthily even after

100 years of life. Did you notice that number of people crossing 120 years of life - an extremely rare event or news... Even should you have read such news did you make effort to know about his lifestyle and practises, beliefs....etc.. which can be later mapped to astro_analysis ?? Did any one collect information on that ?? Absolute NO, No, NO. For we are today interested to "read the mails in the forum" just to see if anyone has responded to his submitted astro_query, so

selfish, cannot think beyond themselves...

We talk of combinations of "Twins"....etc.. Did anyone know it is Sweden which has extensive documented birth data on "Twins" for over six centuries(600years) till now ??? Did anyone make an effort to get or access that database ??? No, No, No. We are all happy to earn \$\$\$ and get free advises in the yahoo forum.

I recently came across a person staying in USA of Indian origin (yahoo messenger online), who requested some analysis on his 19years of married life which is in "rocks", when took pity on him, did some quick analysis (online - at late midnight), when shared him the analysis, he was asking for a GURANTEE or WARRANTY for the analysis - which made me "boil instantly" and tell him, free things do not carry gurantee or warranty card and I being in India, where the consumer courts do not exists or function !!! and switched him off politely & instantly. With this approach of "astro_customers" the days are not far away wherein people stop practising astrology even as a hobby !!

Our ancient seers have understood the great link between the life & death being = "breath" and hence designed or discovered the Pranayama techniques (many many combinations are there - let member bodily confess - how many of you really know about this yet practise astrology ???). In the samadhi state the bodily does NOT breath and hence a state of "LONG LIFE" i.e. remember the story of boy " Markandeya" in the Shiv Puran ??? Oh ! now I remember it.....We all read but do not correlate or understand the divine creation or the logics behind it neither make effort of delineating it. Yet we run after GEMS or GEMNOLOGY.

There are some members in yahoo groups, who write regularly, their e-mails have NOT 0.1% of astrology or spirituality, (simply meaningless messages) yet regarded & respected. I am surprised - why such non-sense emails are published in first place !! I can write about those identified few - can share them privately to interested members. I am sure tracking those members mails would definitely invoke similar reactions like mine !!

See the quality of response of Smt. Mahalaxmi Iyer or Smt Sulochana or Smt

Satya Sai KolachinaMr Chandrasekhar or.....

When Sri K.N. Rao talks or speaks about the Jyotisha nadi, we are all elated - for we do not understand a "byte" of his crypted saying. Many call him as "Old Man". but do anyone document horoscope analysis like or him ??? He has such an extensive documentation either on events or horoscopes types or combinations.....mind blogling...collection... That extensive research case studies gives him the "authority to speak" and motivates us to listen or read to his every spoken or written word.

We often hear the debate of applicability of a horoscope after death of the native. Do we know where to start and end this debate ?? Never tried so hard ?? for astrology is a Hobby to be practised in mundane surroundings ??? !! Take the horoscopes of the popular persons say - Mahatma Gandhi, Lenin, Jawarharlal Nehru (the great hypocrite),....etc.. They all were popular in their times - in real terms. Assuming they are still alive, analyse their dasha..... If you have the data of now popular Indian musician R.D. Burman who was not popular during his lifetime, now eulogised every day.....

We often read in this forum extensive explanations or pointless discussions without any authentic genuine research. I invite or challenge members if they are true to astrology, let me know any research done on the above mentioned logics. There is more of plagiarism or copying of ideas without any genuine original contribution by members.

One thing we should remember for the scriptures have said this again and again - Karma has to be ENDURED. There are no short cuts!!!

Kishore Patnaik:

Very hard hitting criticism but all deserving and factual. It should send people thinking, whether they are cramming here for free advise or replying as astrologers.

To start with, any science, including theology can be studied just for the heck of it or

for academic value. Just a person who has done lots of research on kama sastra could stay celibate, a person who study the spiritual sciences also can stay totally detached from the sentiments preached by these sciences. He could be studying them for kicks or just for academic value or even, for making the both ends meet.

In Hindu tradition, or the sanatana dhamic sampradaya, every science is a boon of god-
Vedam iti vedah- Veda(or knowledge) is what is supposed to be known from within-exactly what Vivekananda says on Education. Every science in this country is spiritual in nature, including such secular science as Medicine and such violent science as Archery.

But there are certain sciences which indeed need to be seen in the spiritual frame alone and I feel Astrology is one. It requires nishta and vaksuddhi on the part of astrologer and I am sure an astrologer who does not lead a lifestyle of purity and moral values will not go a long way in this subject.

Now, coming to the moral responsibility of the astrologer to lead a person to God, I think I totally differ here. Astrologer is not a spiritual guru. A native approaches him for the redressal of his metaphysical and materialistic problems and an astrologer should not exceed his brief.

If the native is destined to fly onto a spiritual path, he would certainly meet the Guru at the most opportune time, in the appropriate way (which in fact can be predicted from one's chart) and I am sure, an astrologer need not interfere with such hoary destiny.

Hope you will agree with me.

Pandit Arjun:

While appreciating your insights on linking spirituality and astrology, i wish to not only agree but endorse the view that a human being's life is FIXED for a particular number of breathes.

Those REALISED few control their breath by pranayama with which one can live on

less number of breathes thereby increasing their longevity. also higher elevated realised people go into Samadhi state thereby further increasing their longevity. I have also written several times in the groups that astrology is meant only for unrealised persons and for a realised person, the planets are meaningless. in gita lord krishna says that for a realised person, even vedas are meaningless, for he has REALISED the truth. also god is nowhere on a hill or in a cave. the very atma of each human being is god. if you keep bahar yatra in search of god, you would never find him. if you do antar yatra i.e. march within you would not only see god but would get an opportunity to align yourself with that god to become god.

However, i have written earlier in various groups that a doctor cures physical ailments and an astrologer cures mental ailments. you can not find fault with an astrologer saying why the astrologer is not educating his customers to realise the god and forget about the maya of job, wife, children, wealth, health etc. in nivritti and pravritti, even realised people lay themselves at the services of the self(god) or others (serving the god in others)."

To reach the soul, you have to first cross the BODY, then MIND and then only you reach the SOUL. if we, as astrologers, serve the customers in getting what they want or suggesting remedies for getting relief from their suffering, it shall be seen in a positive perspective that we are serving the god in others. hence i differ to your concluding remark that there are no short cuts. however, if you do good karma, you can preclude the negative results due to the past bad karma. hence an astrologer suggest the suffering natives to do good karma (annadaan, vastradaan, feeding animals and birds) and also other self-discipline acts like recital of mantras, fasting etc. so i conclude by saying that we asstrologers are helping the customers and suffering natives do more good karma or help them start doing good karma.

Gaurav Ghosh:

It may be my audacity to interfere in this high-levelled discussion. I have been practising astrology (as a hobby of course!!)over the past 2 years..When i c success, i really become happy...n when I find that things r occurring just in the

opposite way as I am saying..then i really become dejected, as I feel that I know nothing of this Science...

Astrology is reading ones stars...we can try to focus a person's potential...we never solve any person's problems..those who say that "I will Solve your problems"...they do nothing but CHEAT PEOPLE.

I remember Swami Vivekananda once said,"You are the maker of your destiny"....i can tell a person that u will get a job within next few days...or u'll outshine in your exams...but if he sits idle dreaming of Utopia...then sorry....my predictions are not guaranteed even if i charge the person who comes to me for consultation...

Gems do work...I have seen it in front of my eyes...even I benefitted after using gems...As an example...i was suffering from piles for over a fortnite...dint go to any doctor(though my mother suggested to consult my doctor)...just i had a look to my chart...n found Saturn's Antar running...who is in 8th n exalted & receives an aspect of Rahu n Saturn is with ketu...i had a gomedha with me which i found in my college locker...I just started keeping that Gomedha in my bag...n the miracle was that from the next day..all my problems were solved...So i cant negate the healing power of gems..

I never charge any person for consultation....its free for all....but as you know that when people find free service...people start asking queries like anything...n they even ask...the initials of their spouse!!!This often tended me to stay away from Astrology...

There is no direct link between Astrology & Spirituality..but a link is there as goes the theory of finding one's Ista Devata as the principles are laid in Jaimini & Parasara Sastra...

Some often say...Astrologers r like Doctors...astrologers will remain "LIKE" doctors...not doctors.....my question to them will you find any benevolent astrologer these days...if you come to bengal....you will find cheaters in the form of Astrologers, who are all ready for solving problems in exchange of

money....gone are those days...the days in which even a single sin cannot creep into a place, where a True Astrologer resides, as varahamihira said...

If u read Gita...you will find there are four methods of Salvation-- Jnana, Karma, Bhakti & Yoga (also known as Rajyoga widely)....wut is Jnana???A quest for "Who I am?, Where from I come? " as in Mundak Upanishad, u'll find sages asking each other "Who is this Aatman, whom we worship???"n one becomes Jnani,,becomes "Brahma" itself..."Brahmavid Brahmaiva Bhavati"...or as in one of his stories Shree Ramakrishna said...A doll made of salt went to ocean to measure it...but mixed with ocean & dint return...neither there was any news about that doll...

Then comes Karma...apprently easy to follow...but difficult for a normal man....we always focus on the result..never on the work...tats y we never become perfect in our work.... Next is Bhakti..pure devotion to God, the Almighty...even there six method of Bhakti... n Finally Yoga...the toughest of all...

We are all parts of the Paramatman..."Mamaivaamso Jivaloke

Jivabhutah SanaatanaH"...as Shree Krishna said in Gita...

So, we dont need to worry about our fate...wut happens is for our good only....

57. Astrology can become a door to spiritual attainment

[Vinita Kumar, Sreenadh OG, Pandit Arjun, Nalini]

Sreenadh:

Listen to the words of Osho

Quote

I have told you some things about astrology -- and if you realize these things, then astrology can become a door to spiritual attainment.

Unquote

Astrology can give us all the 4 Purusharthas (like many other subjects - different paths lead to the same goal) says classics. Moksha (ultimate spiritual attainment) is one of the benefits of devoting oneself to astrology. Yes, thus the study of

astrology can become (a unique) spiritual path as well. You chose the right way. :) All the best. :)

Vinita Kumar:

The two articles by Osho are sooooo beautiful!!!

"Life is a whole. If you can perceive this wholeness, only then will you understand astrology; otherwise you will not. Astrology is an aspect of spirituality, a dimension of spirituality. It is the science of wholeness, unity, nonduality."

So very true.....

Of course, things may be programmed to happen in a particular way...maybe we choose the constellations and the womb we are to take birth in / from.

The question which has been in my mind for a few days is the physical and the non-physical(?) - without knowing anything of the 2:)

On this forum also it was discussed how the ancient astrology was about prediction of the mundane. In Osho's article also there is a mention of sun spots and how it affects the cycles on earth. (In fact there is a business cycle theory in Economics based on sun spots). But all this is in the sphere of the mundane, is it not?

In ancient India how many people tallied their charts for marriage? In fact, astrology may have been outside the reach of commoners. Was it not a preserve of rishi munis? Generally those of the royalty consulted these rishis or studied under them.

In other words, astrology may have been about BIG things that mattered in the world!

We use astrology for such little little things. For instance, look at the daily astrological forecasts in the papers, or in fact in Radio Mirchi which can only bring forth laughs (which is what Radio Mirchi is sometimes about but not the papers

which do not publish these forecasts with cartoon strips)

Unfortunately, in today's world astrology is very much trivialised : (:(:, don't u think???

Finally, no matter what is programmed to happen, so far as non-mundane things (relating to human beings) are concerned, the perception of these events becomes very very important.

Now if we are prepared for ANYTHING to happen to us in this moment, astrology in the narrow sense of knowing the future, becomes totally irrelevant.

Some of the gurus say only this - the past is history, the future is a mystery, just live in the present moment.... with awareness... that anything can happen....

ACCEPT the inevitability of THIS MOMENT. Once we ACCEPT whatever is to happen to us (call it FATE), strangely enough don't we become FREE of Fate and can lead a life of greater inner freedom....instead of being bothered about what is going to happen to us in future???

Of course, astrology is very, very relevant and totally irrelevant. It depends on how we take it. A matter of perception, don't u think???

In ancient times astrology was confined to the mundane (or so i have been told on this forum). This included the occurrence of famines, wars, unnatural events, which affected the humanity at large. It was not a method to study the future of individuals. The astrologers then had the BIG PICTURE in mind. We have come a long way since then.

Somehow I still remember the idea of the grosser and the subtler tatwas than Dhanpalji wrote about. The mundane is just the physical, isn't it? The humans are partly physical and partly non-physical (remember the akash tatwa from Dhanpalji's hypothesis?). The more physical we are, or the more grossly physical we are, the more is the grip of the grahas.....the more bound we are to fate....with very little free will....inner freedom.....But the less physical we become....letting the akash tatwa (consciousness) predominate....the less important astrology may become.

For those having more consciousness like the rishis....who may have perfect knowledge of the past, the present and the future.....astrology, as most of us understand it, loses all relevance....as they live in total inner freedom.....not bound by fate /the grahas at all!!!

In other words, though astrology can become a door to spiritual attainment, for those struggling to attain this....those who have already attained spirituality / fuller consciousness (the realized masters / the rishi munis)....astrology (as we understand in our parlance) may not be that meaningful...as it is generally the study of the physical / the mundane....from which they are far removed.

However, if the rishis of ancient times, wanted to involve themselves with humanity, for the larger interest of humanity, they may have used their divya dristi / knowledge of astrology.....for the good of the people at large.

This is so much unlike how astrology is studied today, where most of us as INDIVIDUALS want to know what the future holds for I / ME /MYSELF.

Of course, there are some sincere researchers too :):):) ;);;) THANKFULLY!!!

Is the growth in the popularity of astrology these days a reflection Of our pre-occupation with the material / the physical??? Were people in ancient times less pre-occupied by their own Selves??? Had complete acceptance of fate??? Were more spiritual??? Or could have been more interested in astrology if they had access To quick computer made charts that could be read!!!

Sreenadh:

Quote

Is the growth in the popularity of astrology these days a reflection Of our pre-occupation with the material / the physical???

Unquote Yes, I

think. Quote

Were people in ancient times less pre-occupied by their own Selves??? Had

complete acceptance of fate??? Were more spiritual???

Unquote

How can we think so?!! Probably (if) they believed more in fate it could be because of the absence of the modern science and understandings. The main search method to seek truth in ancient times was subjective (spiritual and internal), now many are trying to use the objective method to find the same (probably in vain as Osho stated), but of course it is also a method which could destroy many of our false prejudices and baseless beliefs and superstitions.

Quote

Or could have been more interested in astrology if they had access to quick computer made charts that could be read!!!

Unquote

Nop. It is probably because they have no access to computers and does not have to worry about so many variables like divisional charts, and numerous dasa systems. :)) They have to base the study on thoroughly understood minimum variables, and thus study gave many productive results. :) We are yet to reveal the use of computers as far as the sincere research and study of astrology is concerned. Of course computer is good tool - but where is the real study results?!! ;)

Pandit Arjun:

I ancient days, sages used to be trikala jnanis i.e. one who knows the past, present and future. be it a king or a pauper whosoever approaches a sage, the sage just closes the eyes and knows why the native has come and what his suffering is and used to bless by granting a boon or suggest a remedy or forewarn some imminent negative which cannot be averted. so clairvoyance was more used for predictions and not astrology.

However, stars were used even in those days but mostly the stars and planets were

referred for fixing muhurtams and not for predictions. in those days of astrology people used to write which planet is in which star and used to give predictions based on nakshatra and graha. rasi found limelight later.

Definitely all those sages who are trikala jnanis cannot be loosely called as astrologers, for it is their divine intuitive skills and their saatvik living style that helped them maintain and align with the divine energy in having the tri kala jnan.

Valini:

With so many tamasik qualities like sipping nescafe while chatting and eating tamasik food and enjoying conjugal bliss and striving to earn few dollars by job or service, the present day humans are less fit to become tri kala jnanis unless they control over their body and mind and develop sage like persons. yes, an effort can be made to become like that. Wishing all such desirous people all the best.

Namaskar. I have been away from the cyberworld for more than a month. I am now in my beloved home land, happy carefree a very certain lightning of the *spirit* that is only possible here. Yes, I have always been told in almost all forums that astrology is for the householder, the mundane. Time and again I have always said astrology is also a source of spiritual enlightenment, for me it has been. What little I have learnt of it has immensely helped to become what I am, a definitely better *I*. Astrology, has reinforced my faith in the Divine. I am not really bothered whether I attain moksha, whether my chart is favourable for further advancement spiritually. All I know is that there is an inner strength, far different from the vital as the Divine Mother says, a deep *psychic* strength which has been made known to me due to astrology. As you said, souls do have (spiritually advanced) the choice to choose their environment for the experiences they wish to have for their evolution. The Divine Mother has said that if certain experiences have been given to you it is because you have wished it so. It is never a reward and punishment theory as far as the Divine is concerned. All deeds are but the wishes of the inner I. It becomes so much more easier that all the ills are foisted on us by *ourselves*. The resultant experiences do make us become better persons. I know this is but one of the many theories/principles propounded. I also know that this mail is getting longer, so I stop myself here.

Vinita Kumar:

Its so lovely to hear from u.

Yes, what u say is so correct! Astrology does help us to understand ourselves and our cosmic connection, which is so important, isn't it? It has helped me too in so many ways. First of all it made me join forums where i have made such wonderful friends. Its strange that we may never meet each other in the "physical" world but will go on meeting in the "cyber space" or in some kind of a virtual reality. But then there are so many realities, or maybe dimensions in space (?). Secondly, the knowledge shared is so wonderful. It has provided so much mental stimulation and food for thought that i feel so grateful to all those who made this possible. Of course, all knowledge has its limitations, and so also perhaps knowledge of astrology too after a point.....We have been discussing that the final reality is the inner experience alone which matters. But till we are groping for "the real meaning", which cannot be written, cannot be talked of, astrology can be the stepping stone or the "door" to finding out a little bit about who we really are.

Welcome back to the forum. Hope we can meet more often.

58. How did astrology originate?

[Vinita Kumar]

Vinita Kumar:

From mere mention of names of nakshatras in Rg Veda to deriving a relationship between the movement of the heavenly orbs to human destiny - there appears to have been a long journey. How can we trace the history of astrology? (I know there is a tour of history of astrology given by Shreenadh, but that describes how different branches of ancient astrology evolved over time without a direct reference to methods adopted for "reading of the rythm of time").

Whoever has studied the ancient Indian texts (some very insightful references are there in the files section of this forum) quotes the almost exact calculation of speed of light, speed of revolution and rotation of planets, measurement of elliptical paths,

distances of planets from each other at a given point of time and at different points of time as given in ephemeris....the stuff on which astrology is constructed....which was known / computed so many thousands of years ago!

But how did the ancient people derive knowledge of all this???

Through super consciousness???

Or they were super intelligent beings from outer space who came to inhabit the earth?

How does all this fit with the theory of evolution, where "intelligence" progresses gradually over time???

59.Revisiting Astrology

[Vinita Kumar, Pandit Arjun, Sreenadh OG, RK Dash]

Vinita Kumar:

I was just thinking that if we keep in mind the following two things:

1. Whatever is now will never remain the same
2. Whatever happens next, is for my own good, let me accept it completely ("Thy will be done")

The relevance of astrology disappears completely. VAMOOOOOZ! :) Or is there something more to the study of this subject that I am missing??? :) Would love to hear from all of u.

Pandit Arjun:

in my humble opinion, astrology and planets are meaningless for a REALISED person, for he knows the REALITY, SAT OR GOD.

lord krishna in gita says vedas are meaningless for a realized person. here the interpretation actually means all these scriptures are useless or needless for a realised person, for he knows the reality that is preached in those texts.

To put in layman's language, a realised person (god) like jagatguru adi shankaracharya ji marches from kerala down in the south to badarinath in the upper himalayas in the north, illuminating the whole path, spreading the light of knowledge and the entire path or route itself is sanctified by such divine soul's footprints.

In contrast ordinary mortals are so attached to the waiting room at the platform, then so attached to the temporary berth (which was others yesterday and would be others tomorrow) and even when the train is carrying him, he thinks he is performing the journey and he is directing the journey.

Vinita Kumar:

Quote

"in my humble opinion, astrology and planets are meaningless for a REALISED person, for he knows the REALITY, SAT OR GOD."

Unquote

Of course!!! And sometimes these REALISED persons try to tell the same thing to unrealised persons. For instance, this is exactly what my Guru tells us.

The secret is to *ACCEPT* the INEVITABILITY OF THIS MOMENT (Sorry, Verna!) while retaining 100 per cent capacity to respond to this moment in an "aware" manner (or so my guru says).

Whenever we don't fully accept the inevitability we run here and there, blame this or that, or pray for the sting to be taken out of fate. (But when things are going fine, we don't want it any other way).

So when we run to an astrologer to find out something (i.e., when the bad times will be over, or how better times can come) we are indulging in some weakness, don't u think???

But i agree that astrology is much more than what it is "used" for by most of us. Osho describes it as a huge grand palace which was constructed in the ancient times. Only some remanents / ruins can be seen of this today. Can we map the grandeur of this palace based on the present day ruins??? Specially when tri kal dristi is almost absent?

Sreenadh:

Quote

1. Whatever is now will never remain the same
2. Whatever happens next, is for my own good, let me accept it

completely ("Thy will be done")

Unquote

You are right; but the relevance of astrology does not disappear with that; because then you have to use astrology for the sake of others. Remember, accepting the inevitable and living in the moment is almost impossible for the common man. The duty of the astrologer is to -

- Prepare the people to accept the inevitable.
- Help them and console them in their troubles.
- Give them directions to overcome the troubles in life.

"Astrology Springs Out Of Total Compaction Of Saints Towards The Suffering World"

Enlightenment is a distant dream; and common man is not after it and most of them misses any such experience; They have a thousand desires, and don't want to pursue enlightenment due to their own limitations. Accepting this as a fact; what can be done for the sake of humanity?! May be this is the question that prompted saints to gave rise to the system of astrology. Yes, no doubt then, the saints can not avoid hiding the path to enlightenment with in the astrological system. When one truly pursue astrology, many questions evolve in his mind, and he gradually realizes where the saints points to. :)

Vinita Kumar:

Yap, (to borrow your expression), what u say is very true. But then all roads lead to Rome - once we are on the path! Astrology is one of the many roads.

RK Dash:

Just that you got a little too blithe (I don't mean you remain dour in the company of your "wonderful friends" here). And I write.

Astrology could be vanished if we were all perfect beings, the world were not a vale

of soul-making.

'Is' and 'will become' are two different visages Time wears. The second premise puts to sleep the eager maker of our little worlds that we are. His Will is verbally eloquent. Is rarely submitted to. {Is not easy to access. Not easy in that we are lost in surround sounds.} Few gracefully accept. They are contented souls, or more perhaps. The rest make up the big world that is not all beatitude. And they must catch up too - making use of astrology variously as superstitious crutch, as ambitious spurs, or as oars. Which depends.

There is something comparable, something that swishes away what is substantive to what we are trying to understand here, something that creates a lucid void when Nalini writes ...if certain experiences have been given to you it is because you have wished it so. It is never a reward and punishment theory as for as the Divine is considered. All deeds are but the wishes of the inner I. It becomes so much more easier that all the ills are foisted on us by *ourselves*...

particularly when she says ills are foisted by ourselves. Such ownership takes it to the other simplistic extreme. More later. Tell me if you (both) get the drift.

Vinita Kumar:

"Just that you got a little too blithe (I don't mean you remain dour in the company of your "wonderful friends" here)."

I think all of us, and u too, would prefer to be blithe rather than dour....In any case what makes us blithe and what makes us dour is illusory.....so no harm in having illusions that make us happy. As regards "too" blithe....its just a matter of how much energy we can crank up within ourselves to be whatever we are, isn't it???

"Astrology could be vanished if we were all perfect beings, the world were not a vale of soul-making".

But dear, the world is a "vale of soul-making"....why else are we here if not to evolve??? ISn't that a very natural thing to happen???

Nalini writes:

"...if certain experiences have been given to you it is because you have wished it so. It is never a reward and punishment theory as far as the Divine is considered. All deeds are but the wishes of the inner I. It becomes so much more easier that all the ills are foisted on us by *ourselves*..."

Yesterday, I was savouring (read that as licking and lapping up) OSho's write-up posted by Shreenadh. It mentions something about we choosing the constellations we are born under...so that we can experience what we have to experience. By the same logic we may choose the prarabhda we have to live thru in this life, don't u think???

Yes, would love to hear more....

RK Dash:

Sorry to point out you have glossed over what I try to tell you and gone on being, well, word-happy. I wrote:

"Few gracefully accept. They are contented souls, or more perhaps. The rest make up the big world that is not all beatitude.

When I said they (the rest) cannot accept, could I have meant they crank up within themselves oodles of energy, cast about and mouth inanities, and get fresh and what have you?

Because they cannot accept, they won't pause to join words to their referents. I wrote the following in response to the two points you make in your Revisiting Astrology posting, believing you were earnest.

Quote

" And they must catch up too - making use of astrology variously as superstitious crutch, as ambitious spurs, or as oars. Which depends...

There is something comparable, something that swishes away what is substantive to what we are trying to understand here..."

Unquote

Engage in something that is aligned to quality ratiocination and that adds to forum members' understanding. Else, one wanders among the disrelations between words and referents, feeling happy that one is lucky being a scatter-brain. I for one find that rather off-putting. Do your own thinking. But before that read up enough.

Vinita Kumar:

"Engage in something that is aligned to quality ratiocination and that adds to forum members' understanding. Else, one wanders among the disrelations between words and referents, feeling happy that one is lucky being a scatter- brain."

I read these words with rapt attention and found that i did not understand all the words there. ;):;);)

But i think what i got was the general drift of what u were trying to say.

For me participating on forums is more of a fun thing. Actually, learning can be fun if we are not too serious.

I have learnt a lot from this forum - which is full of learned members.

I am going to post two messages, (in response to your exhortations ;)) to "read" more before posting stuff on this forum.

But after this i hope u will allow me to post at least 10 "non-serious" messages which do not involve reading too much!!!???

RK Dash:

If you think you got the drift, will you be in the lucky league or prefer to be workful instead of larking about on forum(s)?

We are serious here; we are deep-blue cerebral, I can assure you. Make no mistake about the fun quotient available here. It can far exceed what you can expect. Can you hold it? I can wager anything (at least a week's mauna) if you can beat, well, me for instance with your expectation. You can't just handle it if humour from is unleashed.

We on the honey-dew have fed

And drunk the power of Mercury

And that's a word of caution. (Oh, did I happen to crank out a nursery rhyme?)

Vinita Kumar:

"We are serious here; we are deep-blue cerebral" Now
i am totally awed.

I think i am the one who should remain "mauna" for weeks together or go to some other nursery swings. BTW, Mercury has swung retro, i think!

RK Dash:

I know you are awed now that you say so
Moon swings, not Mercury
But you never know.
I like your twitter
But it must be starry.

60. Debilitated planets in 3-6-11

[Panditji, Sreenadh OG]

Panditji:

I was talking about exception used by some people that debilitated planets in 3-6-11 Some also include 8th in this) give good results or debilitated lords of 3-6-11(8th as well) give good results.

Do you know any classical reference that supports such a view ?

Sreenadh:

Really I don't know. But I too agree that applying such an exception gives good results. Let me have a look at what the ancient texts speak about such a scenario, and we will try to understand can we live without such an exception rule or not. May be like the "Karako bhava nasaka" rule, it could be a shortcut taken, which may not be important in the broad perspective, but could give good results without detailed thinking. We need to find out. :)

Quote

Do you know any classical reference that supports such a view ?

Unquote

There is no such reference currently in my memory. But let me check the small number of books that I am having with me, hear in Delhi.

Sreenadh:

Shall we take each house and discuss them in detail, so that we all would have a better understanding of the scenario?

RK Dash:

Yes, absolutely. We have to address the turbid fundamenta that we contend every now and then. Going step by step is one way: say, from H1. Another way is to take up the vexatious Trika and Trisadaya (tri, saT, aaya).

Panditji has taken off from Sreeram's post (in quiz answer) re H11. I was about to raise the issue when I saw Panditji's framing of the question:

...debilitated planets in 3-6-11 (Some also include 8th in this) give good results or debilitated lords of 3-6-11(8th as well) give good results.

Do you know any classical reference that supports such a view ?...

If we start with trik/trisdaaya, let's then examine afresh in light of classical pronouncements but it is more important to re-examine in light of first-hand experience. Those of us who have wider experience will contribute the most in the exercise, let me acknowledge in advance.

So we take up the possibilities of debilitations and exaltation and middling placement of trika lords for 12 Lagnas, shall we?

Sreenadh:

Quotre

So we take up the possibilities of debilitations and exaltation and middling placement of trika lords for 12 Lagnas, shall we?

Unquote

OK. I agree. :) That may clear many of our doubts. It is also in line with the directions given by Pandit ji. You first, I will catch up tomorrow. :)

P.S.: Yap, need to refer. I have a poor memory you know. For the past many days I

was in out of touch with astrology. Just need to check what is still remaining in my head and what is not. ;)

61. Single marriage and conjugal bliss

[Kishore Patnaik]

Kishore Patnaik:

BV Raman gives us a rule that 2L and 7L in depression with all the (other) benefics being placed in Quadrants or trines will give the native only one marriage.

This combination is interesting for many reasons. For eg., for Aries, this will make Venus in fall in 6th House. If you assume that no other benefic is aspecting it and she is all alone in the House, then the native is likely to be a eunuch.(Venus and 7th Lord in 6th house will make the native a eunuch) In other words, there will be no conjugal bliss. In any case, often Venus in fall will not only give unhappy marriage but it will also sometimes give perverted sexual pleasures.

(However, Lal kitab does not agree that such combination will give rise to only one marriage, just as in the case of lonely Mercury in 8th House.)

For the asc of cancer, this rule will make the Saturn and Sun occupy debilitations aspecting each other. Saravali says that sat in such a position for cancer asc is the worst thing to happen in terms of longevity and marriage. It says that it gives a unhappy marriage and in fact, an unaspected moon (other than by Saturn) in 4th, 7th and 12th for such a chart will deny the marrige to the native. Such predicament is further accentuated by the fact that Sun is in debilitation and being 2nd lord in 4th, will give rise to a very weak 7th Bhava.

(Of course, Santanam refers here to the commentary of Gunakara who differs from Saravali to predict good marriage for such a native. And the aspect of Sun even from a debilitation on Saturn in the house of Mars will make the native prosperous, especially from Agriculture. (ref Saravali as well as Ojha and Ojha))

The ascendants of Capricorn also will suffer likewise if the above rule is satisfied,

because here the A1 is falling in a fiery sign with Saturn in it and the moon will be extremely weak being in debilitation.

I request the group to examine the rule and discuss along with posting casestudies in any.

62. Codes of the Brahman

[Vinita Kumar, Kumar Kumar]

Vinita Kumar:

It is amazing how all across the world there are myths which have great similarity. These are some illustrations of the numbers / codes buried in the myths of various ancient civilisations relating to the motions of the earth - the stuff on which astrology is based.

Extracts from Fingerprints of the Gods by Graham Hancock and some other sources-

Quote

The concepts of synodic and sidereal motion were well known to the Rig Vedic composers. Synodic motion (time between 2 full moons) of the moon is 29.5306 days which equals 354 days in a year, and falls short of the solar year by 11 days. Rig Veda 1.25-8 says that Varuna knows the twelve Moons. He also knows the Moon of later birth. This is in reference to the intercalated month added periodically to reconcile the lunar year with the solar year! Thus 1 month (intercalary) has to be added to 3 lunar years or 3 months have to be added to 8 years⁴. The lunar calendar is practical in terms of keeping track of time and certainly was followed by many ancient cultures!

Sidereal motion (1 complete revolution around the earth) of the moon takes 27.3217 days. Thus along the path of the moon it traverses 27 nakshatras or group of stars. Here Sidharth brings in the myth that Daksha had 28 daughters and the Moon spends about one day in each nakshatra and takes a little over 27 days to complete its synodic cycle. Hence one

nakshatra had to go and Daksha married off one of his daughters to Siva.

A further significance of the number 27 can be seen in a circle drawn inside a square touching its sides. The circle is divided into twelve equal parts ($12 \times 30 = 360$). They are named after the common zodiac signs for convenience. Then the circle is divided into 27 equal parts of 13 degrees 20 minutes ($130^{\circ} 20'' \times 27 = 3600$) accommodating 27 stars per asterism. 5

Interestingly this combination of 13 and 20 is found in the Mayan calendar, referred to as the Tzolkin.! The Mayans also had a 365 day calendar, known as the Haab which intermeshed with the Tzolkin. The precession of the equinox appears to be the underlying theme in Giorgio de Santillana and Hertha von Dechend's masterpiece, Hamlet's mill, as being the encoded message in myths amongst many cultures.⁶ Due to precession, the vernal equinox moves along the ecliptic by 1° in approximately 72 years. Coincidentally, the number of temples built around Angkor Wat is 72! The Chatur-yuga, 4,320,000 years is related to the precessional cycle, 25,867 years corresponding to a precession of 50.1 arc-seconds per year. This is amazingly close to the normally accepted value of 50.2 arc-seconds for the precessional constant.

Kak indicates that the distance from the Earth to the Sun is 10 times the diameter of the Sun, while the distance from Earth to the Moon is 108 times the diameter of the Moon.⁷ This could be the reasoning behind the appearance of the number 108 in the Vedas and Upanishads. Interestingly $11 \times 22 \times 33 = 108$, and is the number of beads in a rosary and also the number of stone figures leading up to the temple in Angkor. The number of verses in the Rig Veda total 10,800. The total number of bricks in a Vedic fire altar is also 10,800!

To paraphrase Santillana & Dechend , 'Again when one finds numbers like 108, reappearing under several multiples in the Vedas, in the temples of Angkor, in Babylon, in Heraclitus' dark utterances, and also in the Norse

Valhalla it is not an accident'.

Sidharth also points out that $11 \times 22 \times 33 \times 44 \times 55 = 86,400,000$. Now in 1 day you have 86,400 seconds or 43,200 seconds in half a day (the Kalpa is 4,320,000,000).

A verse from the Norse Poem8, 'The lay of Grimnir' (Grimnismal 24) goes like this:

Five hundred and forty doors

Are built into bright Valhalla

Eight hundred warriors through one door

Shall go out to fight with Fenris.

This would make it 432,000! This is also equal to the number of verses in the Rig-Veda (10,800) times the pada or lines (40).

The precessional numbers highlighted by Sellers in the Osiris myth are 360, 72, 30 and 12.

12= the number of constellations in the zodiac;

30= the number of degrees allocated along the ecliptic to each zodiacal constellation;

72=the number of years required for the equinoctial sun to complete a precessional shift of one degree along the ecliptic;

$71 \times 30=2160$ (the number of years required for the sun to complete a passage 30 degrees along the ecliptic, i.e., to pass entirely through any one of the 12 zodiacal constellations);

2160×12 (or $360 \times 72)=25,920$ (the number of years in one complete precessional cycle or 'Great Year', and thus the total number of years required to bring about the 'Great Return').

Other figures and combinations of figures also emerge, for example: 36, the number of years required for the equinoctial to complete a precessional shift of half a degree along the ecliptic; 4320, the number of years required for the equinoctial sun to complete a precessional shift of 60 degrees (i.e., two zodiacal constellations).

The above numbers turn up in relative profusion in the Mayan Long Count calendar. The numerals necessary for calculating precession are found there in these formulae: 1 Katun=7200 days; 1 Tun=360 days; 2Tuns=720 days; 5Baktuns=720,000 days; 5 Katuns=36,000 days; 6 Katuns=43200 days; 6 Tuns=2160 days; 15 Katuns=2160,000 days.

Unquote

This is a reflection of just a minuscule amount of information encoded in the infinite Brahman.

Kumar Kumar:

Tanks for this writing very informative

63. Astrology, Quantum Mechanics and Yagananda

[Neelam Gupta, Sreenadh OG, Sunil Bhattacharjya, Sairam Nat]

Neelam Gupta:

Astrology is said to be an incomplete knowledge; science only gives us half truth. There are instances and incidences which astrology doesn't understand and science will not comprehend. Can we explain all behaviours, mechanics, and principles of common or uncommon occurrences through astrology and ancient knowledge, or we have to look up to modern science, or get into the fields of quantum physics or metaphysics, mystics or just leave it to God? Or else, it is time we learn to integrate all existing knowledge as there must be a governing principle, a reason behind every happening.

There are a trillion such things we observe and marvel at everyday. Suppose we talk about distance. We know that distance is measured in metres, kilometers, even light years... but what is distance? We see no concept of distance when we compare the astrological impacts of sun and moon. When we hold the nakshatras as responsible for our innate being, we don't see how far they are from us. The same applies for two local bodies, people on the planet, living near or far, each one must be impacting the other. We all understand the positive-negative vibes, the interactions, the telepathy, the love and hate between the people. Astrologically, we try to find these meanings in the planetary positions at birth of the two bodies. How and why do we relate to each other in the manner we do? This is one such question, among the many, we ask everyday.

When West was sufficiently intrigued, including Einstein, it came up with Quantum Physics and metaphysics which dealt in the 'may be' or 'could be' of science.

Einstein told us that there was no concept as distance. All objects intersect each other. Any action simply becomes an interaction because of this intersection of two objects. This becomes identical with the coordinate system extending infinitely and astrology giving us a basis for non-local interaction with heavenly bodies. This also becomes the basis of individual equations then.

What do our bodies represent? The theory says that all existence is in the form of sub-space particles in the sub-space plasma. The laws show that force, field, and energy are geometric properties directly related to quantum geometry. The sub-space particles demonstrate the necessary measures, conditions, constraints and conditions which explains wave-like behaviour and the particle like behaviour. Hence we explain the interaction between two people. When we remain in particle form, we do not interact from a distance. When we assume wave form, distance is lost.

Einstein says: A human being is part of the whole called by us universe, a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest. A kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to

affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. The true value of a human being is determined by the measure and the sense in which they have obtained liberation from the self. We shall require a substantially new manner of thinking if humanity is to survive.

Physical objects are not in space, but these objects are spatially extended. Effectively, matter, space and universe are one and the same thing, which leads us to the theory of relativity. Theory of relativity in one sentence would mean that time and space and gravitation have no separate existence from matter. The Metaphysics of Space and Motion and the Wave Structure of Matter (WSM) explains this necessary connection between matter, forces, space and time, and thus how matter is connected across the universe.

In his famous equation outlining the equivalence of mass and energy, Einstein proved that the energy in any particle of matter is equal to its mass or weight multiplied by the square of the velocity of light. The release of the atomic energies is brought about through the annihilation of the material particles. Light-velocity is a mathematical standard or constant not because there is an absolute value in 186,000 miles a second, but because no material body, whose mass increases with its velocity, can ever attain the velocity of light. Stated another way: only a material body whose mass is infinite could equal the velocity of light.

Einstein had mathematically proved something which our enlightened masters had experienced and demonstrated many a times in the past. The ancient yoga philosophy seemed to be saying much the same thing about reality as the emerging Quantum Theory. I quote here from one of the masters who I love, admire and remain devoted to. I am sure many of you would know him.

I quote here from one of the masters who I love, admire and remain devoted to. I am sure many of you would know him.

Quote

"I sat on my bed in the lotus posture. My room was dimly lit by two shaded lamps. Lifting my gaze, I noticed that the ceiling was dotted with small mustard-colored lights, scintillating and quivering with a radium like luster. Myriads of pencilled rays, like sheets of rain, gathered into a transparent shaft and poured silently upon me.

At once my physical body lost its grossness and became metamorphosed into astral texture. I felt a floating sensation as, barely touching the bed, the weightless body shifted slightly and alternately to left and right. I looked around the room; the furniture and walls were as usual, but the little mass of light had so multiplied that the ceiling was invisible. I was wonder-struck.

"This is the cosmic motion picture mechanism." A voice spoke as though from within the light. "Shedding its beam on the white screen of your bed sheets, it is producing the picture of your body. Behold, your form is nothing but light!"

I gazed at my arms and moved them back and forth, yet could not feel their weight. An ecstatic joy overwhelmed me. This cosmic stem of light, blossoming as my body, seemed a divine replica of the light beams streaming out of the projection booth in a cinema house and manifesting as pictures on the screen.

For a long time I experienced this motion picture of my body in the dimly lighted theater of my own bedroom. Despite the many visions I have had, none was ever more singular. As my illusion of a solid body was completely dissipated, and my realization deepened that the essence of all objects is light, I looked up to the throbbing stream of life-trons and spoke entreatingly.

"Divine Light, please withdraw this, my humble bodily picture, into Thyself, even as Elijah was drawn up to heaven by a flame."

This prayer was evidently startling; the beam disappeared. My body resumed its normal weight and sank on the bed; the swarm of dazzling ceiling lights flickered and vanished. My time to leave this earth had

apparently not arrived..."

Unquote

We owe a lot of our understanding to these enlightened souls... about our universe, both physical and biological as well as those unseen forms which we witness at times, such as in our dream state and altered states of our being.

So far, I had been discussing 'How'. Still there is a big question of why? For this I would like to quote again from the same master,

Quote

"To surmount MAYA was the task assigned to the human race by the millennial prophets. To rise above the duality of creation and perceive the unity of the Creator was conceived of as man's highest goal. Those who cling to the cosmic illusion must accept its essential law of polarity: flow and ebb, rise and fall, day and night, pleasure and pain, good and evil, birth and death. This cyclic pattern assumes a certain anguishing monotony, after man has gone through a few thousand human births; he begins to cast a hopeful eye beyond the compulsions of MAYA."

Unquote

And I think we should believe him. For we have no other option yet.

Sunil Bhattacharjya:

You are right. We all including the heavenly bodies and the human beings are inter-related. In the language of Buddha there is non-separateness. Did not Lord Krishna say that the entire universe is from a part of his. It was by his Maya that he created the world as he says in the Bhagavad Gita and we cannot see through this Maya due to the prevalence of the Rajas and Tamas in us. If we can cultivate the Sattva then and then alone we can get over our Avidya and see through the Maya of the Lord and see the non-separateness and that is the way to realise the ultimate truth too.

In astrology the natal horoscope allows us to have just a projection of events in the present life based on our prarabda karma. But this projection is not independent of people and their activities in the present environment. The knowledge of astrology helps one to best cope up with the issues in life. Knowledge of astrology is a must for the kings as the ancient law-book "Yajnavalkya Smriti" says. However Manu Smriti says those living on alms must not give astrological prediction during begging. This is probably for the reason that begging by the Vanaprasthis is to enable them to cast off the ego and if they practice astrology to earn their livelihood then the main aim will not be achieved. Of course some anti-astrology scholars do not know that our Dharma-shastras have recommended the use of astrology and they make a noise saying that astrology is not allowed to be used.

Neelam Gupta:

Absolutely.

The theory of relativity, which proves that matter, space and universe are one and the same thing, is something we've known for ages. The transmutability of matter and energy in space was also not new to us and has been demonstrated by our Yogis from time to time.

We have always said that Brahma is the Universal Substrate. In the Upanishads, Brahma is the name for the ultimate, unchanging reality, composed of pure being and consciousness. Brahma lies behind the apparent multiplicity of the phenomenal world, and is ultimately identical to the atman or inner essence of the human being "Eko Brahma, Dwiteeyo Nasti".

The derivatives of this universal state are then all other objects and hence the expression, 'Aham Brahmasmi' and 'tat twam asi' Hence it may also be derived that there is no God. There is only the universal principle that makes the world go. Brahma is considered the all pervading consciousness which is the basis of all the animate and inanimate entities and material. All beings are the Absolute Fullness of Brahma. There is total non-separateness. Complete Oneness.

It is said:

Purnamadah, Purnamidam, Purnat Purnamudachyate;

Purnasya Purnamadaya, Purnameva vasishyate.

(That is full, this is full, out of that fullness has come this fullness,

If this fullness is taken out of that fullness, what remains is still fullness)

And, as you say, we see the truth of Lord Krishna's words,

... the entire universe is from a part of his. It was by his Maya that he created the world as he says in the Bhagavad Gita and we cannot see through this Maya due to the prevalence of the Rajas and Tamas in us. If we can cultivate the Sattva then and then alone we can get over our Avidya and see through the Maya of the Lord and see the non-separateness and that is the way to realise the ultimate truth too.

The Advaita equation is simple in this context. It is due to Maya that the one single Atman (the individual soul) appears to the people as many Atmans, each in a single body. Once the curtain of maya is lifted, the Atman is exactly equal to the Brahman. Thus, due to true knowledge, an individual loses the sense of ego (Aham-kara) and achieves liberation, or Moksha.

There is an interesting example I read somewhere, about this Lila,

Making universal bread

Ingredients: 1) Lila 2) universe Flour 3) universe Water 4) universe Yeast

Instructions:

- 1) Start Playing Lila
- 2) Mix the flour and water (Prakriti)
- 3) Add the yeast (Maya)
- 4) Let Dough rise for a millennium
- 5) When done rising cook the Bread (Purusha)
- 6) Eat or Let Decompose
- 7) The minerals are still there
- 8) Start Process again (may be something other than bread)

- 9) Continue the cycle, repeat and repeat
- 10) Eventually realize that the bread isn't bread, after several tries, just a bunch of flour water and yeast (Avidya)
- 11) Lila stops playing at this point
- 12) Bread reaches Moksha
- 13) No more bread (i.e. the minerals in the flour, water and yeast)

Enjoy the bread... but also strive to reach for moksha

Sairam:

wounderfulwrite up

however cannot understand the subtabces of what has been conveyed
if some hors. or rules discussed in length with living event hapened examples it
shall be of great of help

pls do not mistake people are craving for new system workable understandable
result oriented in all every horoscopes applicable universaly

veryvery rich people marriage problems instead of denial or delayed accidents
beatiful personality very ugly looking etc etc etc

people are rich havin good combinations howfar rich the quantum beauty how far
colour weight etc twins having complete diffrent life styles etc etc

pls pls do not view me in any other sense of criticism astrology more of divine
sentiments in common man view than of science and in abstract form

Thanks y madsm for yr nie write up with my high regards

more particularly yr write up on venus thank y thank y

Sreenadh:

Paramahansa Yogananda - Yes, a name to remember, wonder!

Link: http://en.wikipedia.org/wiki/Paramahansa_Yogananda

Auto Biography of a Yogi (pdf book):

[http://www.kriyayoga.com/free/eBooks/Autobiography_of_a_Yogi--
by_Paramahansa_Yogananda_1946_edition.pdf](http://www.kriyayoga.com/free/eBooks/Autobiography_of_a_Yogi--by_Paramahansa_Yogananda_1946_edition.pdf)

Note: It greatly interests me to see that many members of this group (Srinivas ji, Neelam ji, Liana ji to name a few) follow Kriyayoga siddha tradition and many

others have a high regard for the same.

Neelam Gupta:

Of course, you are right. These are the experiences of the great enlightened soul, Paramahansa Yogananda, as described in his autobiography.

It is how our consciousness relates to the outer world, that we accept and reject what we learn and experience. I am greatly inspired by his writings, and also find that most of what he said and meant is now being accepted by modern scientific theories.

Interestingly in the same chapter, The Law of Miracles, he also says,

Quote

//As steps in man's awakening, the Lord inspires scientists to discover, at the right time and place, the secrets of His creation. Many modern discoveries help men to apprehend the cosmos as a varied expression of one power-light, guided by divine intelligence. The wonders of the motion picture, of radio, of television, of radar, of the photo-electric cell-the all-seeing "electric eye," of atomic energies, are all based on the electromagnetic phenomenon of light.//

Unquote

And those who do not know, would also find it amazing that Yogananda, Einstein and Rabindranath and Jagdish Chandra Bose were contemporaries and all great thinkers and Yogis in their own right, who have greatly contributed to man's awakening and understanding of many natural laws and phenomenon. There are many interesting interactions between these great men which make a great reading. It is also believed that Einstein was an astrologer himself.

Yogananda describes that Einstein's theory of relativity boiled the universe down to pure energy, or light. Matter was simply concentrated energy, and the solidity of things is to some extent illusory. Einstein showed that matter could never equal the

velocity of light, which is why we class matter as solid and light as ephemeral. And discusses how the seemingly impossible is of daily occurrence for yogis, the example I gave is his own experience in this regard. He explains that the Yogis are able to put themselves into a state in which they cease to be identified with their body, or with matter at all. From their awareness that the material world is essentially maya, or illusion, they can literally transform their molecular structure from matter to light energy, allowing them to be, for instance, in two places at once. A yogi sees himself as omnipresent, becoming 'one with the universe' and as a result can materialize or dematerialize objects free from the principle of gravity.

Vinita Kumar:

Yogananda describes that Einstein's theory of relativity boiled the universe down to pure energy, or light. Matter was simply concentrated energy, and the solidity of things is to some extent illusory.....He explains that the Yogis are able to put themselves into a state in which they cease to be identified with their body, or with matter at all. From their awareness that the material world is essentially maya, or illusion, they can literally transform their molecular structure from matter to light energy, allowing them to be, for instance, in two places at once. A yogi sees himself as omnipresent, becoming 'one with the universe' and as a result can materialize or dematerialize objects free from the principle of gravity.

I guess this set the ball rolling....

Are we not all seeking some kind of unity...to be in yoga?...a yogi? Because nothing of the material world is truly satisfying to the inner core?

Is not astrology about finding patterns in physical existence in relation to time that we are trying to rise above? For does not physical existence start with birth...bound by time? Can we rise above the physical through consciousness...greater awareness? Were the yogis, by the fact that they had consciousness, able to beat the physical?...and thus be one with the universe?

Here are some vignettes from a book called The Dancing Wu Li Masters which

gives an overview of modern physics by relating it to mysticism.

Quote

"Since particle-like behaviour (the physical world?) and wave-like behaviour (the universal interconnectedness?) are the only properties that we ascribe to light, and since these properties are recognized to belong (if complementarity is correct) not to light itself, but to our interaction with light, then it appears that light has no properties independent of us! To say that something has no properties is the same as saying that it does not exist. The next stop in this logic is inescapable. Without us, light does not exist.(Don't the sages say that it is all Maya?)

Transferring the properties that we usually ascribe to light to our interaction with light deprives light of an independent existence. Without us, or by implication, anything else to interact with, light does not exist. This remarkable conclusion is only half the story. The other half is that, in a similar manner, without light, or, by implication, anything else to interact with, we do not exist!

.....

It is disconcerting enough when light, which is made of waves, began to behave as particles, but when electrons, which are particles began to behave as waves, the plot became unbearable thick.

The unfolding of quantum mechanics was (and still is) a drama of high suspense.

Subsequent experiments were to reveal that not only subatomic particles, but atoms and molecules as well have associated matter waves....Theoretically, in fact, everything has a wavelength....although their wavelengths are so small that they are not noticeable.

Do the yogis experience this wavelength in everything?

Without perception (consciousness that yogis have?), the universe continues, via the Schrodinger wave equation, to generate an endless profusion of possibilities. The effect of perception, however, is immediate and dramatic. All of the wave function representing the observed system collapses, except one part, which actualizes into reality. No one knows what causes a particular possibility to actualize and the rest to vanish. The only law governing this phenomenon is statistical. In other words, it is up to chance.

If there were 25 possibilities in a wave function of the photon, the wave function of the measuring system, technician, and supervisor similarly would have 25 separate humps, until a perception is made and the wave function collapses. From photon to detectors to technician to supervisor we could continue until we include the entire universe. Who is looking at the universe? Put in another way, How is the universe being actualized?

The answer comes full circle. We are actualizing the universe. Since we are part of the universe, that makes the universe (and us) self actualizing.

This line of thought is similar to some aspects of Buddhist psychology. In addition, it could become one of many important contributions of physics to future models of consciousness.

Unquote

So where does astrology fit into all this criss-crossing of possibilities? How can we predict which possibility will actualize? Can we guide possibilities through consciousness? Or possibilities become irrelevant when we are conscious? some more fodder for thought.....???

Neelam Gupta:

Thank you for more fodder... for the ever demanding souls. This is a must read classic by Gary Zukav.

"Wu Li", it seems, is the Chinese phrase for physics which means"patterns of

organic energy," but it also means "nonsense," "my way," "I clutch my ideas," and "enlightenment." These captivating ideas frame Zukav's evocative exploration of quantum mechanics and relativity theory while illuminating the compelling powers at the core.

The languages of mystics and physicists are becoming very similar.

64. Today's history becoming tomorrows mythology

[Vinita Kumar, Sreenadh OG]

Vinita Kumar:

Will significant happenings of today become mythologies of Tomorrow (if time is compressed)? is there a common thread in some of The mythologies across the world? I.e., these mythologies are not Unique to india? to what extent do the dasavatars reflect evolution After the fifth avatar? vishnu took birth as other avatars such as well Such as dattatreya and dhanvantari who are not included among the Famous 10 – is there a classical reference to the 10 avatars of Vishnu

Or is this a later invention?

Sreenadh:

Let me express some of my answers to the questions you put forward:

Quote

Will significant happenings of today become mythologies of tomorrow (if time is compressed)?

Unquote

Yes, for sure, I think. If we look back to history, almost always it is the significant happenings of today (read that ancient day) that becomes mythologies of tomorrow (with added fantasy).

Quote

Is there a common thread in some of the mythologies across the World? i.e., these mythologies are not unique to india?

Unquote

There seems to be (Again looking back at the mythologies that exist in the different countries and societies, that are far away from each other). But "the common psychological content and aspirations of human beings" could be another reason for this.

Quote

To what extent do the dasavatars reflect evolution after the fifth Avatar?

Unquote

Nop, I have no idea - that is not my subject. :)

Quote

Vishnu took birth as other avatars such as well such as dattatreya And dhanvantari who are not included among the famous 10 – is there A classical reference to the 10 avatars of vishnu or is this a later Invention?

Unquote

There seems to be a turbulent actual history hiding behind. The Siva and Tantric tradition almost got destroyed, and re-vedised (re-vishnavised? similar to the the wording re-christened) at least the literature is concerned, and several ancient gurus like Siva, Nakuleesa, Dattareya, Vamadeva etc got forgotten. Some of the knowledge they propogated came with new name as ascribed to new gurus and new gods. It is a subject for real research. :) Probably vishnu itself could be a later invention, and Narayana the ancient god. :) Getting confused? Read more of the available ancient literature.

65. A Query and Analysis

[Vinay Kumar, Sreeram Srinivas, Manish Mahajan, Sreenadh OG]

Vinay Kumar:

Here's a 1 question quiz! I posted this on 2 other forums, did not get many

responses.

Cast a chart for this data:

January 27, 1973, POB Coordinates: 17N32, 80E39 (Kottagudem, Andhra Pradesh, India) TOB:1:25 AM, Sex: Female, Lagna is Thula, Navamsha Lagna is Mithuna. I can assure members that the time of birth is correct.

Question:

Comment on her academic performance (formal education) all through her childhood (say age 8 to age 24 years). What was the general drift like? I am giving 4 options. Only one of them is true. Others are clearly wrong.

The options are: (Remember, the drift in education was clearly only one of the following)

1. She had a terrible academic performance. Was a dullard. Just managed to pass in most of her school and university life. Took no interest in studies. Failed twice, once in school (1988) and once in college (1992)
2. Had a brilliant academic performance. Was a topper all along, in school, graduation, and post graduation. Stood 1st for the state twice. Has to her credit 200 proficiency certificates for various extracurricular activities apart from her outstanding formal education.
3. Experienced an average academic performance. (55% to 60% for all of her educational years. Never did better)
4. It is the horoscope of a school dropout (dropped out in 1988), who did not continue her education.

I look forward to your answers with your astrological rationale for your answers.

Sreeram Srinivas:

I would opt for the option - TWO.

2. Had a brilliant academic performance. Was a topper all along, in school, graduation, and post graduation. Stood 1st for the state twice. Has to her credit 200 proficiency certificates for various extracurricular activities apart from her outstanding formal education.

Analysis:

The Mahadasha Lord is Jupiter upto 21 Aug. 1973 - Aug. 1989. Jupiter is 3HL & 6HL and is debilitated and is also vargottam. (Note Jupiter position in D-9). Debilitated planets of Upchaya Houses give excellent results in their mahadasha. This Jupiter is conjunct with 11HL Sun & 9HL & 12HL Mercury(Combust). Combust Mercury adds the required "fire" to the debilitated Jupiter catapults the qualities of Jupiter. Jupiter is wisdom, Mercury is intelligence. The father of all fires.....11HL Sun conjunct to "already burning planets "!!!! Sun is in short is giving its "lustre and sheen" in 4H of education.

Adding to above the 4HL & 5HL Saturn is retrograde and having come out debilitation. This retrograde Saturn is in the house of Venus i.e. Taurus....supposed to give excellent results for the dispositor of Saturn is in 3H i.e. 8HL is in 8H from itself !!! That too in Jupiter Sign !!! This Venus is conjunct with Rahu both in Jupiter sign and that too in 3H. House of communication and exceptional courage..... Venus gives the native to delve deep into research topics or ability to probe.....It is a sure shot for exceptional educational career !!!

Further, Sun is exalted in D-9 alongwith Ketu & Mercury !!! Three strong benefics in kendra to 4H....hence, got to be good..

Jupiter is in Nakshatra of Uttarshada whose Lord is Sun !!! (upachaya house lord + upachaya house)

Sun is in Nakshatra of Shravana whose Lord is Moon !! (royal planet combination -sanyog...)

Mercury is in nakshatra of Shravana whose Lord is Moon ! (mercury in moon

lordship gives good results)

Venus is in the nakshatra of Poorva Ashada whose Lord is Venus!! (own self !!) Rahu is in nakshatra of Poorva Ashada whose Lord is Venus (Rahu -Student is in the mind control of Venus - Guru) !!!

With so many things confirmed and so apparent..... I would once again reaffirm my belief on Option -TWO of the total four choices given in the original mail of Mr. Vinay Kumar posted in Vedic-astrology forum & Jyotish Group & KNRao Jyotish Groups.....all at Yahoo groups .com

Manish Mahajan:

I am not clear with this statement

Quote

Combust Mercury adds the required "fire" to the debilitated Jupiter catapults the qualities of Jupiter. Jupiter is wisdom, Mercury is intelligence.

Unquote

In the given chart mercury is in less than 2 degrees from Sun and hence in deep combustion. You have rightly said Mercury is the intelligence, but in this case combust, so how is it supposed to give good results when it comes to intelligence?

Would appreciate if u make this point more clear.

Sreenadh:

Let me clarify the point put forward by Srinivas ji, as I understand it.

- The 3rd and 6th lord Ju is debilitated
 - indicating that the malefic effects of 3rd and 6th will not have much effect. (i.e. the malefic significance acquired by house lordship is weakened due to debilitation). Remember house lordship and debilitation - both are related to Stana bala: strength due to placement.

- Ju is in Vargottam
 - indicating that the natural significance of Ju is increased. Thus this Ju should give good results.
- The 9th and 12th lord Me is combusted
 - indicating that it became almost powerless. Me is a planet that would get much influenced by the planets placed along with it. For example if Me is with a Malefic, Me also becomes malefic, and if with benefic, Me also becomes benefic! Due to combustion, the natural strength of Me is weakened and now the control is totally left to planets placed along with to determine the possible result. That is, now there is no fire (strength) left in mercury but it becomes the fuel. :)

The bad significance indicated by 12th lordship is weakened with due to combustion. Yap, combustion is related to Stanabala. Combustion decreases stanabala and thus the malefic influence of significance related to lordship of malefic houses (here 12th). Yes, 9th is also weakened, but remember, 9th lord in 4th is a RajaYoga. (some good results also got cancelled/hidden, but not much to worry. Ju and Su will compliment it as far as education is concerned!)
- Me is with Ju and Su.
 - Ju is supposed to give good results in the current situation. Su being the 11th lord is also supposed to give good results. It is also told that (traditional knowledge) combusted Me gives good results as far as education is concerned. Due to all these +ve influence of Ju and Su (now the control is with them!) Me is sure to give good results!!!

Now read against the statement of Srinivas ji,

Quote

Combust Mercury adds the required "fire" to the debilitated Jupiter catapults the qualities of Jupiter. Jupiter is wisdom, Mercury is intelligence.

Unquote

I feel like changing this statement to –

Quote

HERE the Combust Mercury adds the required "FUEL" to SUN and the debilitated Jupiter catapults the qualities of Jupiter AND SUN. Jupiter is wisdom, Mercury is intelligence AND SUN IS THE WILL POWER.

Unquote

But I also feel that there is some special beauty attached to the simple statement of Srinivas ji. Apart from that what he did was to 'predict' and what I do now is just 'explain'. :) The honor goes to him and as humble students we are trying to learn from the method used by him. :)

Yap, that was a good prediction given by Srinivas ji. :) My regards to him.

P.S.: This is the way I understood the statement of Srinivas ji. If there are errors in my understanding, I request him to clarify, his view on the same.

[Editor: The following is a forwarded message by Srinivas on the same from another group]

Vinay (Forwarded message):

4th house is the house of formal education. You can refer to any classic and it will say 4th house as the house of formal education. I do know that Sri KN Rao takes the 5th house as well since the 5th house is the house of intelligence. It is not primarily the house of education but of ones intelligence which is so important for education. So when the 5th house or the 5th lord is strong that also furthers

education. In this way the 5th can also be used for education and it is not wrong. Remember that a graha in the 5th house has an argala (intervention) on the 4th house, meaning that for good education (4th house) the 5th house of intelligence is important. A benefic in the 5th (Mercury, Guru) is a boon for good education. Apart from this the 3rd house can be taken for education up to the basic or primary level. The 9th house can be taken for education of the highest level, like Phd, doctorates etc.

Agreed that an instance or two of correct predictions is not enough, but at least Sreeram made a start. My compliments for him were only for this question which he got it right. I personally do not know of how many such correct predictions he has given; or his depth of the understanding of the subject or his talent in vast field of Jyotish.

BTW what are the conditions and pre-qualifications necessary for posting queries like the one that I did?

Sreeram Srinivas:

Sri K.N. Rao does consider the 4H for formal education & 5H for higher studies.....here there seems to be minor divide between South & North way of looking at this houses for education. Similarly when 4H is for mother, then 10H should be for father....yet, we seems to consider 9H for father....those days of father teaching the son on the tricks of the trade (career).....(carpenter son is a carpenter or a Panditji son is a Pandit- theory or belief or convention of those days)....does not seem to be relevant today as in today's scenario Father & Son together sit together to enjoy vices like " smoking or drinking".or Mother & Daughter competing in making fashion statements !!....etc. where is the question of father being a guru ?? (in a broad sense).....technically 9H is supposed to be for Guru.....

While some consider Jupiter or Venus for marriage...(depending upon gender)....there are some well known successful astros who consider Mars for marriage for valid reasons....

Any answers from those who often tempted to "move" or "rotate" the lagna or planets or a single planet degrees (in some cases) even when someone is confirming the birth time..... I have keenly observed even Sri K.N. Rao has been rectifying the birth time of Mr. Amitabh Bachan from 14:54 hrs to 15:30 hrs in his analysis (refer the printed articles in Journal of Astrology) and the ones that used in the highly published telecast on Indian Aaj Tak Channel on Sundays. I know for sure that Mr. P. Kumar is ardent follower of Sri K.N. Rao like me....(would appreciate if you could correct me on this) as seen from his various posts from time to time....

Similarly for the horoscope of Mr. Atal Behari Vajpee.....case.. Doing or Fixing or "rotating" birth times to fix the known events is not an easy task and even astro_legends are still making those fine tuning.....shows that there is some amount of research to be done in this area..... unless one reaches such high mental states of reasoning....one should detest from correcting birth time by 9 minutes, when someone has confirmed the birth data.

In one case - "Express Star Teller" magazine where the given birth time, chart and to an extent analysis given on Mr. Lal Krishnan Advani does not match.....inspite of local time correction (pre-independence.....time zones....issues) how correct it is done....in such cases, better to ignore such cases than spending time.....remember a gentleman - Tatvam-Asi [nameisego@yahoo.com] often seen in VA forums (I do not know this person, other his postings in the group) once declined to comment or waste his time when someone gave him in the group a "authentic horoscope" of child born to Indian filmistar Mr. Hritik Roshan saying it does not match the richness or popularity of his father !!! (otherwise this was hotly analysed or commented horoscope in VA forums)

P. Kumar (To Vinay)): You

wrote: Quote

"...Sri KN Rao takes the 5th house as well since the 5th house is the house of intelligence."

Unquote

No, Shri K.N.Rao takes 'primarily' the 5th house for education and not 'as well'. Then

you wrote:

Quote

"It is not primarily the house of education but of ones intelligence which is so important for education."

Unquote

Is it not your own verdict ? Further, it lacks astrological contents. Now see the conditions and pre-qualifications I had referred to:

1) Before posing such queries, correctness of a chart must be assured or helpful hints must be provided for rectification. That is why I always ask for 'source of TOB' and 'margin of error possible'. From Rasi to Shashtyamsha every chart has its own importance. Shashtyamsha changes every 2 minutes. Thus, need of rectification can never be undermined.

2) The person posing such queries and commenting on responses received must be a good astrologer himself. Only then a person can appreciate the depth of astrology and will never comment on an analysis the way you had commented on the one given by Sreenivas. I consider it quite misguiding and hence most irresponsible.

Most persons deviate from basics and start justifying the events on any given chart as though giving astrological prediction is a child's play. One should always stick to basics, follow undisputed classical dictums and apply sound common sense. I always try to stick to basics illustration of which can be seen in my article on the website of respected Shri K.N.Rao at the link given below:

http://www.journalofastrology.com/ARTICLES/professional_crises.htm

Sreeram Srinivas:

There are two schools of thought on horoscope interpretation : First

Who view the birth chart for basic promises which are "modified" or "calibrated" with Varga positions that planets obtain. In this case, this school of thought consider Varga or divisional charts as separate "charts" and include aspects in their analysis.. Sri K.N. Rao belongs to this school of thought

Second

This school "overlays" the varga positions of the planets on to the birth chart and then interpret accordingly.

Traditionalists & Astro_Stalwarts

like Sri Santhanam or Sri D.V. Subba Rao or Sri P.S. Iyer (..to my knowledge) support this line of thinking.

"Aspects in vargas" are strictly NO No.... Going by this analogy debilitated Jupiter is still in 4H (D-9 is overlaid on D-1 birth chart)

Just to stretch the topic further, in D-1, (keeping 4H as focus), 6HL Jupiter is in 4H i.e. 3H from 4H....we all know that 3H indicates ones determinations,

Satish:

Obstinatism....etc., its coming to 4H the house of education...gives "dogged" determinism to the native..... further, the research findings learnt through my astro_gurus is that in every important event in life....there is a connection to 8H or 8HL (dasha or transits).

Kindly test this principles on your individual horoscopes and for I find it working with good success.

If one were to look to hindu mythologies, there is no mention of the "zodiac" or "lagna".....(in a very broad sense)....the importance is given to "muhurta" of an event traced to a nakshatra.....for prediction....how & when the house system equal or unequal or bhava Madhya (sage sripathi system) is a subject of great intense debate.

Further to make things complicated, the horoscope interpretation can be broadly based

First - on the planets and their relative positions in vargas

Second - using the dispositor theory

Third - planets and their nakshatra lords relationships.....

fourth - using planets in the horoscope without any degrees being considered (nadi methods)

fifth - same as fourth + extensive use of transits

What, When & How to apply this methods in isolation or through combinations or how much weightage to be given in each of this case during their analysis is a subject of research. Some seems to give importance to transit position of planets, others Dasha periods + transits, dasha periods + ashtakvarga + transits..... I am sure many astro_members have their own derived methods based on above lines.....possibly very few or rare to find people who would do the "static & dynamic analysis " together !!!

My friends in the group are missing the principles of "desh, kaal, patra " when they say.....white couple...dark children.....To elaborate for benefit of others there is a school of thought in astros_northern India, - they do not consider "Combustion of Mercury" for Mercury is always close to Sun or for that matter Combustion of Saturn (!!.....they have their own logics....believe or not to believe is left to ones prerogative.

Classics do mention debilitated planets in 11H give good results....experiences or opinions or interpretations between astros may differ. Perhaps the only house where exalted and debilitated planets all give good results :):):) !!

May be we are getting somewhere with the analysis. The point about debilitated planets in 3-6-11 giving good results is well taken. I am still curious about the combustion part.

Are you suggesting that combustion of guru makes guru even weaker. So being lord of 3rd and 6th house it gives even better results ?

But then what about mercury ? It is combust too, but as you said some do not consider combustion of mercury as it is always very close to the Sun.

Point about 8th house and 8th lord is well taken, and to break the old and new to begin 8th house of breaks can get involved. Whether the break is a good one or bad is still not an easy task.

Thats why 5th house is looked for promotions as 5th is 8th from 10th. One has to break the old job to move ahead.

Sreeram Srinivas:

Treat combustion (for a moment) as two planets coming together or overshadowed. We do not use the word combustion for Moon !! but say it is a samagam.....hence, when a planet combust, it "gives in" to Sun i.e. here I used the word "lustre or sheen' in my analysis. The point Mr. Vinay made is that combust planet effects the significations of the house it rules, is a astro_classic dictum.

The other popular astro_principles are - "bhavat bhavam", any HL going away from itself the same number of houses, it improves the qualities of that houses. for example - LL in Lagna or 2HL placed in 3H (2H from 2H or itself).....8HL placed in 8H from itself.....so on so forth. There are many combinations here and often one can end up with a book on this alone....consider 5HL in 9H (5HL is placed in 5H from itself) & 5HL in 3H (5HL placed in 11H from itself) = both have different meanings i.e. first case- children are educated, well behaved,...etc.. second case - poorva punya is strengthened, children would not listen to native,...now linking to career...a new set of analysis....5HL in 10H (5HL going to 6H from itself) connects closely the education & career.probably, the native would apply his learned knowledge in his career.(differentiate between the two.....often seen in Indian context - engineer managing families hotel business or engineer managing family's engineering factory).....one can go on on.....subject and context would define the meaning of the interpretation....in all this cases.....

Coming to your point 5H is 8H from 10H (career), for any promotion or demotion,.....the 5H or 5HL has to generate a "trigger" good or bad depends upon the placements..... If one were to go by this an analogy with a twist or a spin.....a strong 5H is not good for career !!!! and vice-versa !!!! Then how come India's first Prime Minister Jawahar Lal Nehru's family clankept surving occupying top positions.....?????.....here the research findings of Sri K.N. Rao gives conclusive findings....his use of ashtakvarga here to explain is work of a living legend !!! now combine the principles enumerated in detail by another living legend Sri C.S. Patel in his books "Nadi & Navamsha Astrology" and his 4 other very

related astro_must have books..... they have given the most original single handed contribution to vedic astrology in the recent times.

Now coming to few more points when looking at the houses or related analysis Sri Santhanam always stressed to analyse the houses in pairs.....i.e. Lagna & 7H, 2H & 8H, 3H & 9H, 4H & 10H....etc... A troubled or afflicted 4H cannot give a proper or successful 10H !!! and this principles does go a long way...many new phenomenon comes into mental picture.....Here in this case (Quiz-2) which has resulted in divided opinions between members.....a successful 4H which has given excellent education..... DOES give a EQUALLY successful career ALSO !!!!

Further, consider a case of young boy when left alone, will behave according to the instructions given to him by his mother who MAY NOT be physically present there (one can also include father.....no discrimination is made here !!!). Similarly, a planet (young boy) at certain degrees, is traced to a nakshatra and its nakshatra Lord (mother or father). This is what I meant by "remote control" - a very loose term used to convey a metaphor or a simile. When the child-mother relationship is strong or based on mutual true love...then the behavior is also EXACT to the given instructions. Venus (Shukracharya) is Guru of Rakshas group, while Rahu (Rakshas group Commander) is his pet student !!! When Rahu is in nakshatra of Venus or vice versa.....gives good results....

What if the child-mother relation is a troubled one....then the child behavior may deviate from given instructions.....here in astrology consider this case as the nakshatra Lord placement is NOT ok or afflicted in a given horoscope. Hence, the net outcome is mixed one...in short....child does not comply with mother's instructions.....child would behave based on his own instincts.....how much deviation....would again depend on transits....dasha system....ashtakvarga ..etc...

This is the nakshatra method of astro_analysis....explained in utmost simplicity....kindly do not read between the lines to draw some new "daggers" of disagreement.

Trust the heat over the Quiz -2, are "mostly" clarified.....can we now take it as

closed or deeply buried in respective hearts/minds ???? & start some new interesting debates.....or discussions...

Kishore Patnaik:

I think i am a bit late here since I was out of station and could hardly spend anytime on the net.

However, thankfully, the members of the group including srinivas are in constant touch with me and making me update with the goings on.

Really brilliant analysis from Srinivas. Please keep it up, Srinivas.

Generally, 2nd, 4th, 5th and 10th house are seen for education and intelligence along with 3rd and 11th houses for enterprises and success in such enterprise.

In the chart in question, the fourth house is Capricorn, with its ruler Saturn is in 8th House in retrograde.

There are terrible Argalas on the 4th house and 4L, leading to several impediments in the education. Mars connected to 2nd and 5th house will lead to problems in Education. Saturn, posited in A5 and aspecting the AL will make the native somewhat dull in brains and slow in learning.

Now coming to intelligence, her 5th house is not on a good front either. It is aspected by two natural malefics, mutually conflicting in nature. Since the sign of Aquarius is also a somewhat slow sign, it is evident that the girl will be an average person in intelligence.

3rd Lord is in fall in both D1 and D9. Hence, self initiative is also lacking.

Coming to the positive points in this regard, while any Bhava Lord in 8th will lead to reversals in the particular Bhava, there is an exemption for Saturn (please refer to my post on 8th house being a house of betrayal) Jupiter, even if being a malefic and is in a bad dignity, is good by aspects and here, he is aspecting Saturn(4 th Lord) and A4. There is a subhargala on A4. This will make the candidate's picture of

Education very brilliant. Bhava being aspected by its own lord will be good for the native. Saturn, a yoga karaka for Libra, is aspecting his own house from a friends house.

Thus, there is a likelihood of the girl getting good education etc inspite of not being an out and out brilliant and self initiative is lacking. Then what could be driving her?

She was born in a star of Rahu, in Gemini Rasi with Gemini drekkona. In such an event, she hates any one overtaking her and she wants an one upmanship on the others at any cost. The Rahu in 3rd afflicting her Lagna lord confirms this trait of hers.

Whether this trait makes her sit passive and ruminate over others overtaking her?

3rd and 6th from AL will show whether she will be passive towards her rivals or active. Malefics aspecting 6th from Al, a calculative Moon aspecting her 3rd from Al makes her strategic in her attacks and ruthlessly competitive.

In fact, 6A posited aspected by malefics and 6th from 6A being aspected by the same moon will heat up the competition but since Al is being aspected by Mars gives her a fiery edge over her rivals and 6th from AL falls in a fertile sign, receiving aspects from malefics, it makes her victorious in competitions

3rd and 6th from the Paka lagna shows her resources of strength for effort and fight. The fiery spirit of Mars is aspecting both 3rd and 6th from the P1 and 5th Lord along with A5 is posited in 6th from P1. These resources strengthen her effort to fight the competition.

Hence, all said and done I would have voted for an ordinary intelligent girl who is propelled by the feelings of competition to gain some success in her education but since A4 is quite brilliant, the IMAGE of her success may be highly impressive.

66. Debilitated Planets in 3-6-11-8

[RK Dash, Panditji, Sreenadh OG]

RK Dash:

There are more informed and experienced members on the group to help the

matter forward, the matter Shree Shreenadh wants me to initiate discussion on. I am qualified to do so only on one count: I'm more confused than most. (Meanwhile a member - Ramesh Ch Ojha - wants to know, What of retro planets in 3,6,11? Huu!)

3,6,11 are upachaya. (I keep 10th, another upachaya, out.) The planets therein will become more and more malefic or benefic with time, depending on whether the planet is benefic or malefic.

If malefics occupy them, the house indications turn further malefic. And the planets will take on the maleficence of the houses (the sign concerned will modify that, though); to that extent malefic planets' enhancement thru debility is welcome.

There are differences though. We cannot lump the malefics planets together vis-a- vis these houses. Rahu in 11th and Sun in 11th are two different propositions. Rahu in strength is worse than Sun (irrespective of strength). This Rahu will give favourable and so-called good results, but will (at the end of its dasha) prove to be bad. It will have left the native a worse person, particularly in the absence of other countervailing factors in the horoscope, factors that grant lifelong nobility and dharmic rectitude. I will take up more (of my confusion) later. :)

Panditji:

When you speak of malefic, do you mean naturally malefic or malefic due to lordships?

Sreenadh:

When we speak of debilitated planets, I think it is better to keep in mind that we are considering 'STANA BALA' (The strength due to placement). Debilitation causes 'stana bala' to decrease; thus causing the decrease (-ve effects) for the significance (items, qualities etc) of the house they own. Thus,

- 3-6-8-12 House lords debilitated
 - Significance (whether malefic or benefic) indicated by these houses are

weakened. Most of those significance are malefic, and so in essence it means that malefic influence or significance of these malefic houses, indicated by the planet through lordship gets weakened. This indirectly means that, benefic results are felt to the native, even though benefic results (indicated by those houses) is not specially strengthened!

- 1-2-4-5-7-9-10-10-11 House lords debilitated
 - Significance indicated by these houses gets weakened. These are benefic houses and thus here debilitation indicates that benefic results in indicated by the planet through lordship are weakened. Indirectly means that the malefic results gets felt for sure!
- 3-6-10-11 House lords debilitated.
 - The normal result indicated by the house though significance, or planets placed in those house are increased. These are Upachaya houses indicating "increase".

For 3rd HL: Results in equally benefic and malefic results.

For 6 HL : Increase in benefic results like Service. Decrease in disease. Indirectly means health! That means debilitated 6th lord can give good results.

For 10th HL: Not a good job. Extra effort, being a servant to others. Equal possibility of good or bad income through that, depending on other planets in 10th.

For 11th HL: Decrease in income. But if somehow related to Lagna or lagna lord 'less but constant' income may follow. Or if benefics are present in 11th good income may follow. But no help from elder brothers, and scolding at workplace.

Note:- In Srinivas ji's example, for Li Lagna 3rd and 6th lord Ju was debilitated in Cp (4th house) and was in Vargottam.

- 3rd lord debilitated - Stanabala decreased.

Both benefic and malefic significance indicated by 3rd house decreased. Cruelty decreased, but will and effort shows its presence.

- 6th lord debilitated - Stanabala decreased.

Both benefic and malefic significance indicated by 3rd house decreased. But for 6th malefic results are more and benefic results less. Thus in essence bad results like disease, hindrance, obstacle etc become unimportant, and service and effort become important.

- Vargottam - The significance of the planet amplified.

When debilitated 3rd and 6th lord gets vargottam, its stanabala and thus significance due to house lordship is already weakened. Thus here Vargottam indicates the amplification of the natural significance. Or in essence it is the Vargottam placement of Ju is the one that played the twist.

The debilitation of 3rd and 6th lord Ju : Neutralized the bad effects. The Vargottam of Ju : Amplified the natural significance of Ju.

Again the qn is: Is there a special theory necessary to explain the effect of "debilitated planets in 3-6-8-11? I think not. :)

P.S. : This good/bad, benefic/malefic classification of planets and houses are causing a whole lot of trouble than the benefits provided by such a division and understanding. :(

Sreenadh (To Panditji):

This good/bad, benefic/malefic classification of planets, houses and significance is part of something which I would like to term as "General Approach", which I won't appreciate much. All such benefic/malefic classifications are essentially wrong, and causes confusion, even though helpful at the beginning. There seems to be only two basic rules at work in the example put forwarded by Srinivas ji (For Li

Lagna 3rd and 6th lord Ju debilitated in 4th and is in Vargottam). They are-

- 1) Debilitated planets losses Stanabala. [Neeche graha bala vivargita: Planet in debilitation losses strength related to placement]. This causes a weakening of significance of the planet that is associated to its lordship houses.
- 2) Vargottam causes amplification of Significance of the planet. [Vargottame swach phalam vidadyal: If the planet is in vargottam then predict result as if it is in exaltation (since the significance gets amplified)]. Here the amplification of significance is mainly associated with the natural significance of the planet.

Thus in essence these rules mean that -

Debilitated planet in Vargottam = Significance associated with house lordship decreases/weakens and natural significance of the planet gets amplified.

Exalted planet in Vargottam = Significance associated with house lordship and natural significance of the planet gets amplified.

If we look into the problems,

- 1) The example provided by Srinivas ji
- 2) The general question on placement of debilitated planets on 3-6-8-11

On the basis real predictions given for such placements in astrological classics, (let me term it as "Specific approach"), may be more light may fall in this dark area. :) I will try to do it in my next mail.

RK Dash:

Panditji's question is ok.

My answer: I just meant natural, and not as yet functional, benefic.

The issue of functional malefics were to come later, but you have already hastened on to that: Ju for Li lagna. Well.

How do we steer the discussion? The idea was to go into the peculiarities of Trika and Trisadaaya. I opened with sharing what I understand of it, ie malefics in debility in 3,6,11th.

And we'll have to tarry a while, till we get every aspect of the issue clear (or clarified)

And it is Sthhaanabala that is implied, in a general sense; I've used the word 'enfeeblement'.

I could have trotted out Mars in Cancer for Aqu Lagna. And what do we have? A benefic or malefic, lordship-wise? The 3rd lordship to overrule the 10th lordship? And in Cancer. That is no ordinary sign even if debility sign for Mars. But are we concerned at this stage with that? We have to stay GENERAL, to begin with -- I believe.

May I request members to share citations from classics about malefics in 3,6,11 in debility are...etc

Sreenadh:

Quote

May I request members to share citations from classics about malefics in 3,6,11 in debility are...etc

Unquote

Yap, that is what I termed Specific approach. ;) What I said was -

Quote

On the basis real predictions given for such placements in astrological classics, (let me term it as "Specific approach"), may be more light may fall in this dark area. :)

Unquote

We are talking of the same thing. ;) Same opinion but different words, and expressions. :)

RK Dash:

I am going back to your previous post. And then will move on.

Quote

...This good/bad, benefic/malefic classification of planets, houses and significance is part of something which I would like to term as "General Approach", which I won't appreciate much. All such benefic/malefic classifications are essentially wrong, and causes confusion, even though helpful at the beginning. There seems to be only two basic rules at work in the example put forwarded by Srinivas ji (For Li Lagna 3rd and 6th lord Ju debilitated in 4th and is in Vargottam)...

Unquote

No, Shree.., such classifications are not wrong. What's wrong – and essentially so – cannot be helpful. Right?

We need general rules like malefics and benefics, functional malefics and functional benefics. And classification which label houses 6,8,12th as Dushthaana.

Even a malefic house, not just a planet, can turn benefic in given horoscopic circumstances. Do you agree? (You will have to.)

Too, we need specific rules. We also call them exceptions (Apapvaada).

One of the key concerns in this strand of discussion is the specific rules, not specifics. Specifics is with regard to a given horoscope.

An example of specific rule is:

Quote

...Debilitated planets of Upchaya Houses give excellent results in their mahadasha...

Unquote

Can I attribute it to Sreeram? And will he supply the citation?

Another is:

Quote

...Debilitated planet in Vargottam = Significance associated with house lordship decreases/weakens and natural significance of the planet gets amplified...

Unquote

Attributable to you. You posit a planet's signification gets amplified. I will demand citation later. Let us be thru with 3,6,11 etc.

I maintain, general rules are the foundation. Let's give ourselves specific rules, or the rules that sharpen the general rules. And it's not a matter of approach; in your words "general approach". Not at all.

Panditji:

Lets also make a distinction about house lords and houses

1. Debilitated lords of 3-6-11
2. Debilitated lords of 6-8-12
3. Debilitated planet in 3-6-11
4. Debilitated planet in 6-8-12

It is important to make distinction between upachaya (except 10th house) and dusthana. As one can see 6th house is common in both categories.

RK Dash:

As I have said my exposure to classics is ignorable. That is why I have been urging on citations first-hand from first-rate classics. My sources are ropey. I can participate and contribute to the discussion, thereupon. I mean, upon citations coming.

We can start with 3 and then go to 1 or take up 3 vis-a-vis 1. In the second stage we go about 2 and 4 in the like manner. In the third, all together. Or as you suggest.

67. Resolving the Ayanamsha/Precession of equinoxes

[Rishi, Sreenadh OG]

Rishi:

Resolving the Ayanamsha/Precession of equinoxes

Mahakaal, shashwat and eternal, the Lord of Time has guided me in this attempt to resolve the issue of ayanamsha and the precession of equinox. The blessings of Brihaspati, Jupiter and Sun have shown the path in comprehending the natural patterns of time. I propose to suggest a unique and clear solution to the Zero of the Zodiac for Jyotish as also the rate of precession. It is based on the ancient concept of drikaganita.

This study does not use any scriptural reference, fixed star or constellation, historical reference or any other assumption but is entirely based on an empirical search for patterns and data analysis of the Swiss Ephemeris data available to me through Jagannath Hora software. **It suggests that the Zero of the Zodiac or the effect of the precession/ ayanamsha value can be derived independently and exactly from the data of the tropical ephemeris itself without any external input.**

The study proposes:

1. Like the Sun and Moon opposition and conjunctions form the natural cycle for a month; similarly, Jupiter and Sun conjunction/opposition create a natural cycle defining not only a year but also the entire precessional cycle of 25800 years. The very genesis of the Zero of the Zodiac and thus the beginning of Aries/Mesh originates from this cycle.
2. The rate of precession over this cycle is at present 288 minutes (4 Degrees 48 minutes) per 344 years plus 5 days. This 344 year cycle comprises of 320 conjunctions of Sun/Jupiter and is being termed as the **Ujjayini Cycle**.
3. A single Jupiter/Sun conjunction/opposition leads to a precession of around 54 minutes.
4. 24000 conjunctions/oppositions of Sun/Jupiter lead to a full 360 degrees precession over a present period of 25800 years but this could vary depending on the natural

cycles of Sun/Jupiter over the years.

5. The entire cycle would consist of 75 Ujjayini cycles of 344 years each with 25 cycles over 8600 years will lead to a 120 degree precession.
6. Precession over a single rashि/sign would take 2150 years at the present rate.
7. The most likely mathematical solution for Zero of the ayanamsha with respect to the Tropical Zero is either at the Autumn Equinox of 273 AD at a Sun/Jupiter conjunction at 29:13 Virgo (Tropical value) or the Vernal Equinox of 321 AD with a Sun /Jupiter opposition with Sun at 1 Aries and Jupiter at 1 Libra.
8. Without any reference to Chitra, the Chitrapaksha/ Lahiri ayanamsha gets approximately validated. If the Zero is taken in 273, a correction of **plus 9' 47"** is needed and if taken at 321 AD vernal Equinox, the correction is **minus 29'57"**.
9. The correction would then be based on a progression of the Zero by 4'48" in every 320 Su/Ju cycles in 344 years.
10. This would suggest at a correction of Lahiri minus 29'57" in 321 AD, the following ayanamsha values:

Year	Proposed ayanamsha	Lahiri ayanamsha	Difference
22 March, 321	0-0-00	0-29-56.97	- 29-56.97
27 march, 665	4-48-00	5-16-8.2	-28-8.2
2 April, 1009	9-36-00	10-3-9.98	- 27-9.98
6 April, 1353	14-24-00	14-50-6.66	-26-6.66
11 April 1697	19- 12-00	19-38- 6.20	-26-6.20
16 April,2041	24-00-00	24-25-48.25	-25-48.25
21 April, 2385	28-48-00	29-14-47.60	-26-47.60

As is evident, the focus is on cycles regarding Sun/Jupiter conjunctions/oppositions. These cycles need to be studied separately in the Tropical Ephemeris and in any ayanamsha corrected ephemeris. The integration of the two sets of data has brought these proposals which stem from the following observations:

1. Jupiter moves at varying speeds in different signs/rashis in different months. When conjunct with Sun its geocentric speed is 6:30/7 degrees/month. Slowing down till retrograde, then moving in the opposite

side and finally moving fast again at the next conjunction. A key pointer is that the movement of Jupiter is different in different Rashis/signs.

2. A full cycle of Jupiter conjunctions over 12 years shows the key pattern of only 11 conjunctions with no conjunction in one of the 12 signs. The synodic cycle of Jupiter is different and varying when Jupiter is in different rashis.
3. In a tropical conjunction cycle the differential of the progression of two consecutive conjunctions between two consecutive signs varies over time in accordance with precessional effect, it does not do so in the ayanamsha adjusted ephemeris and the progressive differential is always minimal at the cusp of Libra/Virgo.
4. An observation of the differential of progressions between different signs in a multiple synodic cycle of Jupiter on the Tropical Zodiac with 83 calendar years as the unit, spread over -4700 BC to 5300 AD strikingly reveals the shifts over every 1075/2100 years. Simple graphs of this data show how simply the various tropical signs are shifting according to the placement of the Zero of the Zodiac and provide unique values not only at 285AD in the conjunction cycle and 321 Ad in the opposition cycle but at every 2100 year interval on both sides of the zero.
5. The patterns emerging are similar to a single one year cycle of Jupiter. The elegance and simplicity of the macro linkage of a Jupiter cycle of 25800 years with the micro one year cycle is amazingly breathtaking.
6. Separately, in an ayanamsha adjusted ephemeris, observation of the multiple long term cycles of Jupiter conjunctions/opposition with Sun reveals that in every 344 years and five days or 319 conjunctions/oppositions; Jupiter and Sun return to nearly the same point in the Zodiac. This natural cycle like the others which are known, the Metonic cycle; the Saros cycle runs in a series. From any date in a calendar and using an ayanamsha adjusted nirayaana ephemeris, to any other date 344 years+4/5 days away will lead to nearly the same position of Jupiter as well as Sun. **This is the cycle being termed as the**

Ujjayini Cycle being used to understand the rate of precession. This 25800 year cycle at present suggests an average 50.23 arc seconds of precession every year.

The data used for analyzing as well as the detailed illustrated study is being posted as a file. The excel charts in themselves reveal the story of the moving zodiac itself deriving the precession from the equinox in any year uniquely.

The sheer simplicity of measuring the precessional values; the elegant symphonic and synchronised movements of the cycles over years is what nature has provided us and the Lord of Time, Mahakaaleshwar has guided me.

Before, I conclude this; I must express my gratitude to Shri PVR Narasimha Rao, the creator of Jagannath Hora, without which this study could not have been possible. I am also grateful to Shri Sanjay Rath whose lucid use of symbols in explaining Jyotisha helped me. Finally, I need to convey my thanks and regards to Shri Rohiniranjan, poet, philosopher, a veteran student of Jyotisha for forty years and a human being par excellence with whom I interacted on this project for many months and despite hopeless forays in many blind alleys his constant encouragement was a source of inspiration in this effort.

I remain votive to sunshine as always,

Sreenadh:

Congratulations. I appreciate such primary studies using a single tool (and not using classical sidhantic references) which brings out the importance of natural planetary cycles, and the value of the in- depth scientific and historical studies like the one conducted by Chandra Hari.

What strikes me is the use of natural planetary cycles used by both Rishi and Chandrahari.

- 1) Rishi uses Su and Ju only - but C Hari uses all the planets.
- 2) Rishi uses the JHora only - C Hari depends on scientific data.
- 3) Rishi does not use Sidhantic reference - But C Hari uses all the possible available references and depends on the best and oldest sidhantic references available on the same i.e. Surya sidhanta and Arbhatiya.
- 4) A comparison of the documents provides the difference in the astronomical

understandings they have used to derive the conclusions.

5) Both of them are unique studies, and thus appreciable.

The uniqueness and independent path selected for the study is truly appreciable.

Thanks for the good mail. Hopes to see more such good mails from Rishi.

Rishi:

Thankyou for going through the paper I posted.I found it remarkable the way Jupiter combines with Sun to create this magnificant cycle. Simple yet timeless. Though I have not used Siddhantic references deliberately,yet I am not proposing anything really new. Our ancient seers had this knowledge it just got lost. While we study and read and teach Jyotisha, we do not notice some of the basics. Like Guru travels at different speeds in different rashis. That this is observable,noticeable and leads to all my conclusions. Just observing how Guru moves is enough, nature is so simple! Infact,the astronomical modules regarding the projection of planetary positions seem to be offcentre in the ancient period. Shri Chandrahari is much more knowledgable and learned.I have read his articles, I would like to send a copy of my study to him.

Sreenadh:

Quote

nature is so simple!

Unquote

yap, but still complex! ;) For Newton's law of gravitation is simple and easy to comprehend. But the complex derivations used by Einstein explains it better. May be the simplicity hidden within the complexity provides its beauty to nature and its phenomenon. Who knows, we are all still kids.. Simplicity and rhythm imparts beauty to everything... May be that is the way we should look at everything...at least life and nature...

Quote

Shri Chandrahari is much more knowledgeable and learned. I have read his articles, I would like to send a copy of my study to him.

Unquote

I appreciate that. Please keep up the communication with him, even if some of his

words might irritate you. Don't let ego come between your effort to convince each other. Remember that, new revelations may sprung up from such communications.. It is truth and sincere study that is important and not the persons...

Sreenadh:

Very true. Yet even the big picture of Einstein so simple, matter and energy indestructible almost metaphysical, the way pure physics research is going these days.

68. Seeking Information on Seemantham

[Souvik Dutta, Madhu Nair]

Souvik Dutta:

Apologies for a non-astrological post. I was looking for some information on Seemantham, its origin and purpose. Can you please educate me on the meaning and the rituals done during Seemantham?

Is this ceremony done for the good of the child and a smooth delivery of the baby. But is it true that the stotras are meant only for the boy child? And also is the ceremony not performed for other than the first child?

Can anyone please inform me on the significance of other ceremonies like the bangle ceremony during this ritual?

This is for a friend who is expecting. Your reply will be greatly appreciated.

Madhu Nair:

It is one of the Shodasa Samskara .Should not be mistaken with" puumsavanam "Usually done on the 4th month of pregnancy corresponding with the Bright Half of the Moon.Yajurvedi's take Hastha, Revathi, Uthram, Uthradam, Uthrithathi, Punarvasu, Rohini , Mrigasira, Sravana & puyam whereas kaushtika's prefer Aswini, uthrithathi puyam, sravana, Hastha, pururuthathi, punartham and Anizham.The Asendant should not be Leo or Scorpio. Tuesday & Saturday are mediocre.Chaturthi & chathurdasi mediocre.The Janma Nakshtra & the Transit of Moon in the 8th Rasi from the natal Moon sign should be avoided. The 8th house should be clean.It should not be done in the fifth month of pregnancy.However it

could be done on the 6th month.Ghee / butter , placed in the leaf of a banyan tree , sanctified by the Mantras (usually santhana gopala) is given to the lady. After the rituals, the pregnant lady is asked to sit facing the Homa Kunda.A handful of yava (Barley), darba (the grass poa cynosuroides), athi (ficus glomerata) and pig thorn is taken and rubbed between the eye brows (bhrumadhy) downward to upward and applied as vermillion.The remaining barley is springled among the audience.The ritual concude with veena resort and atleast two should be there to play the veena(lyre). Proper dakshina should be given to purohit conducting this at the end of the ceremony

The aim is to get a male child and this is a continuation of pumsavanam . Black bangles are worn to avoid evil eye to the expecting lady.Ancients thought birth of a "satputra " is of great value in their heavenly journey and the rituals done by puthra (Son) subsequent to their death will relieve them from the hell called "pum" . Once you get a male child , there is no need to do the ritual for obtaining a male babe, every time the lady conceives. Hope this helps..

69. Points to Ponder

[Sreenadh]

Sreenadh:

1) Ayanamsa:

- Chitra paksha ayanamsa is based on the assumption that the point 180 deg. away from Chitra star is 0 deg Aries. Lahari considered AD. 285 as zero Ayanamsa year, and derived his ayanamsa based on that. Chitra star moved a bit and modern calculations gives the position of Chitra star more accurately.
- Result: Now we have 2 ayanamsa's for Lahari system!!
 - Based on Chitra star (180 deg opposite to Chitra star)
 - Based on AD. 285 (given in all ephemeris)

Is it not better to call this popular ayanamsa as AD.285 Ayanamsa, rather than Chitrapaksha ayanamsa, as it is no longer based on Chitra star? To be true, it is neither based on Chitra star nor on any sidhantic reference. (Arguments based on data provided by chadrahari)

2) Naga and Sarpa

Naga = "Na gamayati iti naga" (The one that does not move is Naga) It might be used by naga cults as the synonym for SIVA

Sarpa = "Seryathe iti sarpa" (The one with wave like movement is called sarpa)

It might be used by naga cults as the synonym for Saktri. Siva

= Purusha = Naga

Sakti = Prakriti = Sarpa

[Just a passing thought, but I have more supporting literary evidence and arguments ;)]

3) Lesson from life

- It is better to do things you like even it does not fulfill your needs. But the circumstances won't allow you to do it. A compromise results! The individual and the world both are at loss, since the persons energy is spend on less fruitful pursuits for the time being!
- Spirituality demands, observing ourselves, and becoming less vulnerable to daily conditioning. No wonder it is very difficult to be really spiritual!!
- Sleep (Night) -> Awakened (Day) -> Meditative (Sun/Enlightened)
- Devine : Really humane! (Is it not absurd?!) Thought and emotion becoming one and the same with consciousness. Soft emotions such as love and compaction becomes strong. Learned to stop and start the thinking. Learned to control the mechanical. Master of Machine (mechanical), Emotional (Animal), and Man (Thinking)!! What kind of stupid beast is this which goes against the evolution theory and goes for all the soft but deep qualities and is willing to fail?! Fittest, who is ready to fail! Does he subtly survive?! Or is it not?! Who knows!! The only thing I know is that is that it is the most absurd beast! Beware of him!!! It is very difficult to understand this kind and we should better shouldn't try to validate them!! Who knows what they are?! Better to keep away from speaking about spirituality as well ! :)

70. Bhavadheesee.....

[Sreenadh]

Sreenadh:

There is a sloka in Phaladeepika, which starts as "Bhavadheese cha bhava sati balarahite cha....." and ends with the words "dwi tri samvada bhaval". Let ponder over this sloka in a series of mails. :)

The sloka is related to chart analysis especially related to houses. For sure we are supposed to take this rule and apply it to every house in the chart. What more is there in it?

Advice -I

"Bhavadheese" = Look at the placement of House lord

- 1) If the planet is well placed (6-8-12) give a prediction for that OR if the planet is well placed (1-2-3-4-5-7-9-10-11) give a prediction for that.
- 2) Give a prediction related to the stanabala of the planet. Look whether it is in exaltation, own house, friends house, enemy house, debilitation and give a prediction for that.
- 3) Give a prediction related to the sign in which the planet is placed.

There are plenty of slokas that states the predictions that should be given for the placement of any planet in any sign. Select the relevant one and quote.

- 4) Give a prediction for the placement of the house lord in the particular house it is placed. For example if you are thinking about Lagna house and if the legna lord is placed in 2nd house, then quote the prediction given for the placement of Lagna lord in 2nd house. Or if you are thinking about 5th house and the house lord is placed in 10th, then quote the prediction given for the placement of 5th lord in 10th, and so on.

- 5) If the House lord is conjoined with some planets, then give a prediction for that.

Note:- All the above predictions are based on House Lord.

Advice – II

"Bhava" – Look at the house.

- 1) If there is a malefic planet (Ma-Sa-Su-Ra-Ke) in the house give a prediction for that OR if there is a benefic planet in the house give a prediction for that.
- 2) If there is any planets placed in the house then give a prediction for that.
For example if you are thinking about 3rd house and Su is placed there, then quote the special prediction give for that.
- 3) See which house lord is placed there, and give a prediction for that.
For example if you are thinking about 5th house and if the 7th lord is placed in 5th then give a special prediction for that.
- 4) If there is any planetary combination in the house then give a special prediction for that.
- 5) Look which sign comes as the bhava, and give a special prediction for that.
For example if you are thinking about 2nd house and if Ta comes as the 2nd house, then give a special prediction for that.
- 6) Look at the strength of the house and give a special prediction for that.

Note :- All the above predictions are based on the House under consideration itself.

We will continue the explanation and discussion of this sloka in the coming mails. Please look at this valuable sloka in Phaladeepika, and come up with your own innovative revelations.

P.S. : Do you remember the use of the words "Dwi-tri samvada bhaval" earlier several times in this forum?

71. Kerala Sastras

[Surya Ianala, Sreenadh OG]

[Editor: The following is a thread caused by Surya Ianala's search for a non-existent text with the name 'Kerala -Sastra-Astrology'. Somebody must have fooled this foreigner who seems to be believe in the stories propagated by Hare Krishna movement]

Surya Ianala:

Any idea how I can get a copy of Kerala Sastras-Astrology.

Sreenadh:

Your question is really confusing!!

Quote

How I can get a copy of Keral Sastras-Astrology?

Unquote

Do you mean –

- 1) How can I get books about the system of astrology followed in Kerala? OR
- 2) How can I get a copy of the book 'Kerala sastras'
- 3) Which is a book on Kerala system of astrology?

If it is the first then, there is good list of books that you can get, like the Prasnamarga and Krishneeya. Yes, the prints of these books are available in English. If it is the second then, I am sorry. I never heard about the book named 'Kerala Sastras'.

Surya Ianala:

Let me make it simple for you. What is or are Kerala sastras-astrology. OR What are Kerala sastras.:-) Hope it is not very confusing now

[Editor: Foolishly repeating the same does not make a question wiser. And the one who attempts to answer it do not have any other way but to start in detail from the very basics]

Sreenadh:

Kerala is a state situated at the extreme end of Indian peninsula, which is part of India. It is a good place with plenty of greenery and wealth of culture. The word 'sastras' means 'ancient advises' or therefore ancient books on various subject. The

nirukti def of the word 'sastra' is 'sasyate iti sastra' meaning 'the one that advices is sastra'. Thus sastras are nothing but, 'valuable ancient advice' compiled in book form by the protectors of ancient knowledge.

Kerala sastras: This means the ancient knowledgebase originated and got collected in Kerala itself. Yes, many books are written on many subjects such as Astrology, Vastu, Ayurveda, Mathematics, Astrology and many more subjects by the ancient keralites. Many of them were innovative improvements over the already available knowledge, and some entirely new. As far as astrology is concerned Kerala is a place with preserved the originals for long. It still follows (and preserves) the original system of astrology taught by the Rishis to an extend. Hundreds of slokas from Rishi horas like Skandahora and Vasishta hora are still available, and the rare and vast system of Ashamagala Prasna depicted Prasnamarga originated and is well practiced in Kerala till date.

There is no branch of knowledge known as Kerala sastras, because the knowledge is not bound by the borders of a state. All the ancient Indian knowledge gives its power and energy to the seekers of knowledge in Kerala to pursue the truth. Of course any person can now invent the word 'Kerala sastras' to notate the unique development of many subjects in Kerala or the knowledge originated in Kerala.

Surya Ianala:

Thanks for the info on Kerala, I traveled through Kerala from Ooty to Kanyakumari, I know both are out of Kerala, but indeed it is a beautiful place on earth and still preserved, particularly the sea shore, it was beautiful, I had many friends from Kerala before and I was speaking little Malayalam also, but now I have lost those connections.

See basically, Kerala sastras, I think is a terminology used by Sri B V Raman and others, it simply says scriptural texts followed or originated in Kerala, and if we are talking about astrology, then it is definitely pertaining to it, e.g. chemistry is a branch of science, so is biology, but if I say science in Kerala, then it is no different than, science in AP etc. But if I say sastras in Kerala or Kerala sastras, and sastras in AP or AP Sastras, then they might differ, due to its origination and authors, language, history etc.

Let us go back to original question, since I am in Canada, and things are not that accessibly as it seems. How can I get hold of a copy of all those documents pertaining to astrology practiced in Kerala?

[Editor: Reluctance to accept even help is the face mark of thanklessness! And we find many such people in every walk of life – astrology is no exception!]

Sreenadh:

Quote

How can I get hold of a copy of all those documents pertaining to astrology practiced in Kerala?

Unquote

Ah! Finally, now it is becoming clear! :) You can contact the book publishers like, Ranjan publications, Mothilal Banarsi das publications etc in Delhi to get the details of published works on astrology that has a Kerala origin. Dear All, I request you to help Surya by providing the names of major publishers in Delhi from where he could get a copy of books such as Prasnamarga etc.

- 1) I am a keralite. Born and brought up in Kerala, currently working in Delhi.
- 2) Kerala sastras = a terminology used by Sri B V Raman and others. It simply says "scriptural texts followed or originated in Kerala".

I think that makes it clear. B V Raman used the term as a general notation to refer to the vast number of scriptural on various subjects originated in Kerala. The word 'does not' refer to any single text or branch of knowledge.

Surya Ianala:

Thanks for your replies, one thing I understood is, if a keralite cannot understand what Kerala sastras are, how do I expect a person from Delhi to understand it, particularly publishers. Though together we have traveled from Cochin to Delhi, the question remains, what are or is Kerala sastras. To make it simple for you, Sastras: means sacred Hindu texts, lesson, instructions etc.

If said Kerala sastras: it means sastras pertaining to Kerala, a state in south India, with distinct language and geography, in your first email you asked which branch, since this forum deals with astrology, it should be astrology.

So finally I am looking for sastras, Hindu sacred texts, or scriptural texts pertaining to Kerala and astrology, which by people like B V Raman were called Kerala sastras, once you are out of India, then you come across terms like indian sastras, please do not ask me to define it.:-) Got it or not, I can repeat it all over again. Now why Sreenadh? Because, I saw your name against some posts on Kerala texts in this forum, that is why, and Sreenadh jee, the question remains, KERALA Sastras. I have attached my initial mail for your reference.

[Editor: It was becoming hectic – Talking with someone who is not ready to accept his lack of understanding or mistake is nothing but time wasting! But one more last effort] *Sreenadh*:

There are hundreds or thousands of texts with Kerala origin. Never bind it to religion as well. (you said Hindu texts) Astrology (Jyotisha), Architecture (Vastu), Ayurveda (Medicine) etc is not bound to any religion. :) Kerala is a state with almost 100% of educated population, and so the number of commentaries and innovative new texts may appear every week or day. We have a beautiful language 'Malayalam' as our own. When I read those books, I read them in Malayalam. But here the problem is: You are asking for English versions of the ancient Sanskrit texts originated or preserved in Kerala. Of course some North Indian publishers has taken pains to translate some of them to English. But don't even imagine that you can get even a good glimpse of the treasure in store from the few books available here and there. :)

See, as far as I am concerned I was not even bothered about those translations, because and reading and righting in that language 'Malayalam', my mother tongue. I started writing in English recently only, and is planning to publish the future works in English. May be by that way some more 'Kerala sastras on Jyotisha' (as you puts it) may see light. Or ask somebody who has already done some such efforts.

- 1) K. V Sarma (who was a professor of Hoshiyarpur University Punjab) has done some efforts prepare a detailed bibliography of ancient Kerala scriptural works. It is

available in English. The book was published by the Hoshiyarpur University itself.

2) Chandra Hari is another Keralite who writes in English.

3) A Encyclopedia of Astrology terms used Kerala is prepared by Muthuswami of Kerala and is available with Ranjan Publications I think.

Sorry. I don't have much reference, I have the copies of hundreds of books of Kerala origin with me, but sorry all of them are in Malayalam scripts. :) Now tell me, how am I supposed to help you in this situation?

Surya Ianala:

You already helped me,:-), I know Malayalam is a beautiful language, reason why, I tried to learn it. I am asking in English, because, I can not read in Malayalam and I am not from Kerala.:-(

Regarding religion, Hinduism is not a religion it is a culture, a way of living.:-) I am asking for something that is original to Kerala, if translated in English, good for people like me, if in Sanskrit, I have to brush up my Sanskrit, as I see cobwebs all over it or we wait till I learn Malayalam or someone translates them into English or Hindi,. as you said Prof KVSarma, I lived near Hoshiyarpur for 6 years, but then I was not looking for Kerala sastras.:-(Thanks for information on KERALA Sastras:-))

[Editor: Poor fellow, he will never understand what Kerala sastras is, or may be understood – any way better not to respond and escape any further communication with this pompous argumentative guy who wastes much time. And the thread ended]

72. How old is Astrology?

[Surya Ianala, Sreenadh OG, Vinita Kumar, RK Dash, David Andrews, Madhu Nair, Lokesh Khosla, Kishore Patnaik, Sreeram Srinivas]

[Editor: This was an extremely stretching but less useful discussion, irrelevantly stretched by Surya Ianala who came to the group with some special intention of promoting his views – rather than with the intention of sincerely sharing and gaining knowledge]

Suray Ianala:

How old is Vedic astrology?

Sreenadh:

Do we have any clear cut evidence even to say how old is Vedic culture?! Some

consider vedas of as recent as BC 1500, and some consider vedas to be as old as at least BC 10,000. Where will we put us in this controversy?! The better suggestion would be study history and reach your own conclusion. :)

- Then you will have an answer to the question, "How old is vedas, and Vedic astrology". But now there is a twist!! Only a small part of ancient Indian astrology comes under the tag 'vedic'!
- There was a Non-Vedic (Tantric) stream of astrology, may be in existence even from the period of Sindhu-Saraswaty civilization period.
- There was a Jain stream of astrology in existence from Vedic period itself. Vedic astrology was mainly Sayana in nature, and gave more importance to stellar divisions whereas Non-Vedic astrology was mainly Nirayana in nature, and gave more importance to Sign divisions and the breath pattern. The Yogic foundation of astrology points to the fact that it is more of Non-Vedic in nature than Vedic! As you may know, probably the Sindhu-Saraswaty civilization period was the same as or prior to Vedic period. So if you ask the question "How old is ancient Indian astrology?" then the answer could be at least as old as Sindhu-Saraswaty civilization!! Now "How old is Sindhu-Saraswaty civilization?" :) It is your trouble.. :) Study history and try to locate. :) There too a lot of controversy regarding this.

Surya Ianala:

One evidence for veda's as per swami ramaswarup is as following. Yajur veda cp 31, Rigveda Mandal 10 sukta 129, Atharvaveda 8/11/3-6 & Samaveda 617, say that the knowledge of four veda's were directly delivered by god at the time of creation of earth.

Manu smariti Cp 1

Current age of the earth is: 7 manvanter, 28 chaturyugi, i.e. 1 Arab, 96 crore, 8 lakh, 53002 years. Names of passed manvanters, Swayambhar, Swarochish, Ottmi, Tamas, Ryivat & Chakshash.

Calculation:

1 Manvanter = 71 Chaturyugi

1 Chaturyugi= four yugas, Satya, Treta, Dwapur, & Kaliyug.

1 Satya yuga = 17,28,000 years

1 Treta yuga = 12,96,000 years

1 Dwapur yuga = 8,64,000 years

Kaliyuga = 4,32,000 years

Total = 43,20,000 years = 1 chatruyuga x 71 = 30,67,20,000 years

1 Manvanter = 30,67,20,000 years x 6 manvanters passed + 28 chaturyugas of 7th manvanter, + 5200 years of current Kaliyuga

= 1,96,08,53,002 years i.e. 1 Arab, 96 crore, 8 lakhs, 53 thousand and two years.

Veda's are this old and so is earth.

Another reference is Bhagvad geeta shloka 8/17.

So Sindhu-Saraswathy civilization, as per archaeological evidence dates back to 3100 BC to 1400 BC, in three phases, early, mature and late phase, it is true that these people were vedic in culture, but it does not say or confirm that Vedas started here, possibility is Vedas could have been revived or documented in this period, If you depend on science alone e.g. carbon dating etc, then we are not reaching anywhere. So if vedic astrology is a part of Vedas then they are as old as earth and Vedas, if developed by absorbing all the other streams of astrology, then The present form is around 3000 years old.

Lord Vishnu reincarnated as Lord Krishna in dwapur yuga, i.e. before 5200 years, Lord rama in treta yuga, i.e. before 8,69,000 years. Were they Vedic? I think yes. Hypothesis: There could be other older civilizations with or without evidence, it is for us to excavate, what ever we found till now is not final. So how old is Jyotisha! :-))

Sreenadh:

The Rishis were not fools and because of that the Yuga system is really a mathematical theory based on the precession of equinox and not a measure of human years! If you want to learn more read the articles in files section. If we respect the Rishis it is better not to under estimate or over estimate them. Just try to understand them as they are!

Quote

'How old is Jyotisha?'

Unquote

Are you interested in an answer, or just seeking an outlet chance to expose your

knowledge on the same? ;) Both way, you are welcome. :) Tell me –Which is the first book of astrology?

- If it is Skanda hora at which period this text originated?
- If it is Rig veda at which period this text originated?
- If God gave the Rig veda and the astrology contained in it to the seers, then Jotisha is as old as the god itself, and anybody asking 'How old is Jyotisha' is violating the god, because he knows that Jyotisha is eternal, and still using the question as a tool for his ego fulfillment!! :)
- If he knows that Nirayana astrology is based on the original text 'Skanda hora' then such a person will not ask such a question, because he knows that it is difficult to ascertain the period of texts without enough evidences. :)

All these are getting very beautiful!

If somebody understands Yuga system in its proper way, then he won't argue based on that, because then he knows what and why the Rishi meant when he proposed the Yuga system! If somebody does not understand the Yuga system, then also he won't argue based on that, because then he knows that these huge numbers essentially escape his understanding and therefore shouldn't use them as argument base!

Yes, it is half baked knowledge like mine is that asks questions and seeks for answers based on partial or false understanding!! :) But any way, how could we know that the knowledge bit were we placed our foot upon is soft or strong before hand?! When the doubts prevail even about the basics, how to catch the chains that are really linked to the original, and not give the false illusion and make us fall?! The only way is start from the originals. :) Learning is a direct process, evidences should be direct as far as possible. Let it be Spirituality or History this rule remains the same!!!

A question for all to meditate 'How old is Jyotisha?'. Just meditate and write down the thoughts that come after that related to this subject. An answer to that question is not expected (because an answer is not possible) but I request others to share their beautiful thoughts. :)

Surya Ianala:

I am definitely interested in answer, and treat me like a kid :-)) please. It is really getting beautiful, as per paleontology, it is believed that human species originated around 40 million human years i.e. 40,000,000, human years but this is based on the knowledge based on fossils, which does not mean that there are no fossils lying unearthened and also no human species existed before that, and if a species is preserved as a fossil, then only we can get some knowledge about it, if nothing is left, it becomes extinct, knowledge wise.

So how do we link these two, 1- Time frame as specified based on precision etc. and the possible time frame projected by fossils. Goal is to prove that humans existed before 40 million human years, and Jyotisha existed before this time and humans were vedic in culture in India atleast. As you said let us start from the beginning,

1. Gods created earth, and vedas- delivered to rishis. Skanda hora or jyotishmati created by Brahma, the first, so is Manu smriti the first. but we do not know when, by simply saying, it is eternal or you are violating god by asking such an such question- this is ancient philosophy, how will we reach the truth, we need some chain to hang on first, then we slowly move inwards, till we reach the dead end, we mark it, go back catch another one, repeat it till we get hold of all and then consolidate.
2. To calculate the life of earth, precision of equinox is one way to calculate astrological age in terms of human years, one sidereal year is about 25,800 to 25,920 human years. Hence rishis calculated creation is 1,96,08,53,002 human years.
3. Geologists- Earth is 4.567 billion human years old, i.e. 4,56,70,00,000 human years.
4. Scope for hypothesis- $4567000000 - 1960853002 = 2606146998$ human years are still to account for.
5. Brahma vidya- one cycle of Brahma- one cycle of creation- destruction.
The Life of Brahma is 311 Trillion Earth years= One creation - destruction or one cycle
6. Time is a human measure only - call it earth years, or human years.
7. Now where are we, how old is Jyotisha? :-)))

Thanks! Keep throwing. It is getting beautiful!!!

Sreenadh:

Discussion forums are not for learning-teaching, but for discussion. :) And so there is no chance of treating like a kid or master, but rather it is individuals who are the controllers of their own attitudes. :) There are masters here, but only friends. :)

Quote

How do we link these two, 1- Time frame as specified based on precision etc. and the possible time frame projected by fossils.

Unquote

1) Time frame as specified based precision etc --> It is a mathematical model to measure time based on the rhythmic movement of the total solar system. The starting point of Aries indicate the point where all the 7 planets coincide at the beginning of the Mahayuga as per this mathematical model. (Read the Article C.hari's research. You will find it in Files section of this forum, in the folder named 'Sreenadh') It is a theory based on Astronomical evidence and mathematics.

2) Time frame as projected by fossils etc --> It represent the current understanding of human beings about the time frame of human evolution. This knowledge is not final and may get modified based on further evidence. It is a theory based on Fossil evidence and normal logic.

As you may know all the theories have existence only in the human mind. The "TIME" by itself is not bound to its human understanding such as second-Minute-Hour-Year etc, or nadi-vinadi-manuantara etc of Indian system. Even if all these division does not exist (even if all thinking being like human beings does not exist) time would be there, flowing without divisions, as far movements are there. Time is essentially bound to movement. If there is no movement, then there is no importance to time. Even thought is a movement. In the eternal reference frame probably time itself is an illusion felt by fragments (read beings) trapped within specific frames.

Quote

How do we link these two, 1- Time frame as specified based on precision etc. and the possible time frame projected by fossils.

Unquote

The first is a theory based on Astronomical evidence and mathematics. The second is a theory based on Fissile evidence and normal logic. In the current state the linking of the two is impossible because there is no common thread. If someone wants to link these two, then he should find evidences that branches and links both astronomy and fossils, or mathematics used and the normal logic. There is no alternate way. Any one can try a true research and find or invent the links. It is a possible research field.

Quote

Goal is to prove that humans existed before 40 million human years, and Jyotisha existed before this time and humans were vedic in culture in India atleast!

Unquote

Nop. Pre-defined assumptions distort the true research. Especially false notions set as goals can distort the research and make the whole effort a waste of time and energy. :) The path should be directed/determined by the new evidences and facts that come to light and become accessible and not by the pre-conceived notions. Then our intentions and ambitions will force us to discard valuable data, give undue importance to invalid data, and essentially cause us to collapse into a wrong conclusion. :) I think it is a big mistake in research path, which any researcher is aware of. :) Please don't fall pray to it. :)

Quote

As you said let us start from the beginning, 1- gods created earth, and Vedas- delivered to rishis.

Unquote

That is not a logical beginning based on facts, but a story told to you by your fathers. :) Neither do you know god, nor have any evidence concerning such a handover. :) Faith and science (call it research or sastra) take different paths. Faith essentially means that there is not enough evidence available. It is always better to start from the basics. But god is not the basic but the ultimate for the human thought. :) Points 2,3,4 : Please go and read those notes by Chandrahari on Yuga

system first. You will find it in the files section. Those calculations done by you are essentially wrong. Time is not yet ripe to discuss such points. Hope soon it would be. 5- Brahma vidya = Spirituality = The knowledge of the ultimate = The knowledge of the oneness. Brahman and Brahma are different. Brahman is the ultimate, the stuff with which the universes and the beyond is made up of, ruled by, exist, and nothing lies beyond. It does not have a life span. It was always and will be, unchanged, beyond discussion. That is the concept. It is not time bound. If you draw 2 axes, x and y, y being the imaginary axis, the reality exist only in one quadrant, there also only in the plane of x axis. Veda also says that the universe is only 1/4th of what really is!

Brahma = The personification of creative power. This concept is a small circle with in the first. As you know Vishnu, Maheswara are 2 other major personifications. Please don't confuse, Brahman and Brhma even in conceptual discussions. :)

Quote

7- Now where are we, how old is Jyotisha? :-)))

Thanks! Keep throwing. it is getting beautiful!!!

Unquote

Now where are we?! You in Canada and I am in Delhi. :) Lollzzz..... Ha..Ha.. Hugs.. There is no throwing and catching...It is no competition, but just a discussion, knowledge flying here and there... Enjoy! :) Thanks for all the valuable knowledge, info and understanding you shared with me. :)

Surya Ianala:

So, it is a discussion forum, where people share and also learn, it does not matter if one is a kid or a master, right.:-) Time frame as specified by Precision of equinox and based on fossils- agreed- You said it is impossible to link these two. Time is a relative thought, if, not related to any division, or a point in space, it is irrelevant, time and space are two relative points, like coordinates. e.g. I am a point of existence, to mark it I am using a label, sep30, 2006, and a space point, Montreal, this point has a significance relative to my existence, time becomes a reality with the space I am occupying at this moment. So precision of equinox is a

imaginary point in space at a particular point of time which can be labeled, and depending on its movement, time can be calculated relative to its movement, but at some point it will coincide, due to one full circle. if it does not coincide, then another calculation begins. So, the thread between, these two is a linear scale of time, which again can be labeled.

I did not get it when you say " NOP", for a goal, it is a goal to reach with some backing, without a goal there is no research, for carrying out a research, the first and foremost requirement is a goal, e.g. To reach moon, to reach mars, to discover aliens, to fly, to swim like fish, to cure cancer, to reach north pole etc. etc. So, goal is: To prove that vedic Jyotish-humans existed before 40 million yearsetc.

As we move forward in a research, it is not necessary that we follow only one lead, we might be distracted, we might face failures, might face discouraging thoughts, but the goal remains, during which we might stumble on something interesting. Eureka! a new Einstein is born :-)

To begin with, we need the loose end; either it could be the beginning or the end. as long as it serves the purpose, it is fine. So here, we have scriptural evidence that Vedas are delivered by gods directly to four rishis, so it is the beginning, and end of this rope is a time and space event " me or you occupying it", now fill in the gap.

God is a reality, whether told by my fore fathers or not, I see god every moment of my existence, without which I can not imagine or create or survive. Listen to lectures by Deepak Chopra, mind, body and soul and more for some insight, :-) If my calculations are not correct, please present the correct calculations,:-)) Time never rips or starts, it is we who divide it and label it, so for a discussion we need not wait for ripening of time, which will never happen. Yes!. There will be a space and time point, when we will be in a position to apply brahmavidya etc. but to reach there some where we have to begin! So, where are we, me in montreal, you in Delhi! ha...hugs, :-)) Please do not refer some articles, books, etc, just discuss. it is getting beautiful! So the question remains - how old is Jyotish? :-)) Years please.

[Editor: Surya Ianala was going through the same circle again and again – and a

stubborn uncultured nature surrounded his statements]

Vinita Kumar (To Surya Ianala):

Why is it important to know how old is astrology? Especially since one doesn't know when a more ancient fossil / text may be discovered next?

[Editor: With this question the thread branched into two. One about Hidden and Imaginary part of the universe, and the other about Akashik records and what not! With the ego of Surya ji brewing-up step by step the discussion and information exchange was becoming difficult with every message]

Hidden and Imaginary part of the universe

Sreenadh:

It is many days I have seen one of your mails! It is a pleasant surprise! :) I know that, you will say the same about me as well. ;) Your question is absolutely right.:) But I don't think I am the proper person to answer that question. Actually I don't know.

My approach is to take it simply as just a question, a question put forward by Surya ji; a question that can be used as a tool to share knowledge and invoke other valuable ideas. What is there in a question? It is the beautiful thoughts comes along with it, and caused by it, is what is really important, I think. ;) What is your opinion? Of course we got one more dear good friend, Surya ji - Right? :)

It is his doubt and question and let him be worried about it, and let us play with it. If he comes up with something new and beautiful, let us also share it, let us fuel him with info bits so that he shine like sun producing light and energy in our group. :)

RK Dash:

Okay, okay, folks, it is very, very old. Say, a trillion years. I thought, I could step in to sharpen the rough-hewn statements of two points.

One:

Brahma as different from Brahman -- which Sree has rightly points out -- stands for 'cosmic in scale' as in 'Brahmaanda'

Two:

...the universe is only 1/4th of what really is!

Quite it. But a small exegetical expansion will be helpful in better appreciating what Sreenadh is driving at. Thus: We see (perceive) only 1/4th of what IS. Only

1/4th of the universe is MANIFEST (Vyakta), 3/4ths Klupta.

Surya Ianala:

Thanks for jumping in, let us discuss, Brahma and Brahman, 1/4 is vyakta, 3/4 is klupta, please elaborate. Thanks!

Sreenadh:

Again! :) Please don't confuse!

Brahman = The whole.

1/4 = Vyakta = Real or visible.

3/4 = Klupta = Hidden or imaginary.

[It is a conceptual finding presented by the Vedic Rishi, which is in tune with the modern mathematics and science]

Brahma: No one is speaking here about the 1/4 or 3/4 or Brahma, nor means that 1/4 of Brhman is Brahma! Your words gave me the feeling that you got it wrong. If not, please pardon me. I think RK ji can shed more light on the same.

Surya Ianala:

There is no confusion, see a comma, "," after Brahman, then 1/4 vyakta, and 3/4 klupta. So Brahma? Brahman? 1/4 vyakta? 3/4 klupta? OK, now!, I thought, email is an informal media!

Vinita Kumar:

Good to see the forum perking up! :) Touchwood! Yes it is fun to play around with questions....have frothing discussions.....frolic in forums, etc., etc. (I can almost see Arkayjee frowning....pointing an admonishing finger to say this is a serious forum meant for serious discussions).

Hope you are settling well in Delhi. Do you know there is a constant tussle in Delhi between the desert and the greenery? The Thar (the desert) always tries to encroach and so we plant trees. Some of the streets look so lovely with trees on either side, you must have noticed. Of course nothing compared to Green Kerala. May the succulent green always thrive over the desert; even within us!

[Editor: This branch of thread was becoming non-informative and minor friction mounting-up, it was better to end it; and thus it stopped]

Akashik records and what not!

Surya Ianala:

For the sake of history! OBVIOUSLY! Given that, we have so many pointers, vedas, precision of equinox, Brahma vidya, and geology. But none of them come anywhere near each other, I have already presented them. So, since this forum is called "Ancient_inian_astrology", don't you think the first question that comes to your mind is "how ancient" or how long ago, 500 years, 5000 years, 5 million, 5 billion etc. It is just a discussion.:-)

[Editor: Here the discussion branched into two. One, discussing Akashik records etc and the other seeking the original intention of Surya Ianala. Look for this second branch under the heading 'Intention']

Vinita Kumar (To Surya Ianala):

This is also just for discussion's sake. History of astrology....how old is it....Now if we say it is as old as mankind it is not strictly correct....because man may not have known astrology when he first evolved or was created on this earth....but the rhythms of time and the cycles it creates existed from the time of CREATION itself. But when did knowledge about TIME first come into being? There are mythical stories about time and its power on physical existence. There are also mythical stories about moving back and forth in time to understand the nature of Maya. For instance there is the story of sage Bhrigu and how he confronted Kala at the time of his son Bhargava's (Sukra's) death and wanted to curse him. Kala took a physical form and explained, "I have not been burnt up by the conflagrations even during the times of deluge. Are you going to harm me by your curse? Several Brahmans, worlds have been gulped by me, several Rudras and several Vishnus have been swallowed up. We are the devourers and others are eatable....Without understanding the course of events caused by one's own karma how like an ignorant person do you desire to curse me?... There is neither doer nor enjoyer, seen from the point of Truth." Sage Bhrigu at the end of a long dialogue with Kala had to concede, "O divine lord, Ruler of the past and the present universe we are indeed adolescents with imperfect minds. Only the minds of persons like thee have perfect vision of the past, present and

future". So if a sage like Bhrigu can confess imperfect knowledge about time can we seek to know the history of time???:););)...or history of knowledge of time??? As I said this is only for the sake of discussion. Only God knows when knowledge of astrology first came into being on this very tiny planet called the earth....

Surya Ianala:

Well said! and I totally agree with you, " Only god knows", Yaskacharya's Nirukta Granth clearly state that discussion/arguments are hundred percent needed to come to the truth. That is why Upanishad and especially in Bhagawat Geeta there is great discussion/argument between disciple and acharya, Arjuna and Sri Krishna, Swami Ramaswarup. So, one thing is very clear that, all knowledge came from god, and so did Jyotish vidya. Kala is something unfathomable, and I believe there is some form of Bhrigu in every one of us without the eye in the feet, otherwise, all these discoveries etc would not have been there. So, here we are not cursing Kala or even behaving like Bhrigu, and also Brahma is not in contact with us, neither can we visit, the lords like Bhrigu, we can only try to travel down the memory lane with regards to our existence and existence of Jyotish vidya. Thanks for the comments!:-) So how old is Jyotish vidya in terms of earth or human years?\

Vinita Kumar:

Again just for the sake of discussion i feel tempted to respond to a few statements in your message:

Quote

Discussion/arguments are hundred percent needed to come to the truth.

Unquote

Now what is the "truth" for such a search? The seeker of truth wants to know - how old is Jyotisha? What do we rely on? Fossils/texts which tell a story. Have we discovered the most ancient fossil/text as yet so that we can do some carbon dating of Jyotisha vidya? What if the knowledge preceded writing of texts? As we all know knowledge was there since time immemorial - the scripting of the knowledge occurred much later. So how do we date Jyotish.....arrive at the truth??? Only God knows! :):):

Quote

Kala is something unfathomable, and I believe there is some form of Bhrigu in every one of us....Here we are not cursing Kala or even behaving like Bhrigu, and also Brahma is not in contact with us, neither can we visit, the lords like Bhrigu, we can only try to travel down the memory lane with regards to our existence and existence of Jyotish vidya.

Unquote

After declaring that there is some form of Bhrigu in all of us why do you say that Brahma is not in contact with us and therefore we have to travel down the memory lane? Don't the Masters of the past and the present say the same thing...including persons like Deepak Chopra....that realization/consciousness is IN THIS PRESENT MOMENT?

So if we all have Bhrigu or Brahma or consciousness within us we can get the answers without having to walk down the memory lane. But since we are not really conscious / in contact with Bhrigu or a Brahma within us...we will keep on groping for Truth but never ever finding it because Truth is here an Now perhaps and not in history, or so say the great masters.....the great masters for whom TIME stands still or does not exist when they delve into pure consciousness.

But this is just a fantasy for you and me. So let us search and let us dig and let us toil to find out when the story of Jyotish began.....;););)

My only quarrel is that even if we come to the end of such a search what will be its relevance to our personal existence? Ooops does this sound offensive? No dear, the intention is not that. I too would like to know how knowledge of the date when Jyotish began would help :):):)

[Editor: Here the discussion again branched to become a near futile conversation with Surya Ianala and an exchange of poetic feeling with Vinita Kumar. Look below the heading Logic Ladder to see the second branch]

Surya Ianala (To Vinita Kumar):

I think you answered your own questions, :-) It is true that god only knows the truth, and the truth we are seeking also is a fact, which due to lack of true seekers for truth is currently present as an untruth. if you see dating of vedas, it is dated around 1500 BC

etc, some have dated around 3900 BC, and now some are saying it is around 7500 BC etc, I think the discussion in : <http://users.skynet.be/Astrologie-Vedique/english.htm> - tells the story why? Reason why, I have put god- its creator as a starting point. Seeker, if it is me, or you or this forum, it is the end of the rope of the memory lane. Fill up the gap.:-) It is almost impossible to fill it with one stroke, right, first we have to put available markers, history, reach to a point maximum possible, then there are facts, vedas were passed on to the following generations verbally, from time immemorial, A hypothesis based on these facts, and try to link the theory of yugas, epoch, life of earth, geology, brahmavidya all on a linear scale of time etc. One day the fossils, artifacts everything will come out to support this hypothesis, it becomes a theory, and one day it will be taught in schools. How is it?, vedic astrology is becoming a part of education in west, in India it is still a topic of discussion, and acceptance. see, once same west called India as a country of superstitions and snake charmers, today Deepak Chopra is in great demand and there are more vedic astrology research centers, yoga centers, here than in India, till now it was only IQ and EQ, Now it is SQ, and SQ has been there in India for a long time or time immemorial. Regarding Bhrigu and Brahma, let me correct it, it is true that there is Bhrigu in every one of us, but everyone is not Brahma's son or daughter, like Bhrigu, and Brahma is definitely in contact with us all the time, but we are not blessed like Bhrigu to contact Brahma when ever we want or need. Hello how old is Jyotish please.:-) No. It is true the once you reach that point in super conscious or the cosmic mind, which records every time and space event, Edger Casey called it Akashic records, we will know every truth. It is not a fantasy for me.:-) Ok once I reach this Akashic records, or the cosmic mind, and I know the truth now, how do you convince people about it, it is very difficult, it will remain as my prophecy or my imagination, or creation, or hypothesis, or some other name. The importance will catch it after certain time not immediately, like today we take a treatise or a scriptural text and use it without validating it. We believe it to be true of its content. As you said, to prove it in normal terms, we have to dig, toil..... .:-) Your last point, how it will help our personal existence. Why do we read history: It is an account of past mistakes, and one should read history to avoid already committed mistakes, well it does not guarantee that we

will not make new mistakes, but then, we have to create history for our descendants..... Why do you think so much research is carried out to know, life of earth, its creation, paleontology, etc. it is for knowledge, it is for knowing how things shaped up in the past, so that we can extrapolate a tentative future, existence of mankind or future of our nature.

Jyotish vidya as on today is gaining momentum, one day in big corporates there will be resident astrologers, whose main job will be to draw a profile of the person being recruited, so that the management can exactly use his/her potential in exact areas of work sphere. Jyotish vidya will be the guiding force behind almost everything, I can go on and on like this for pages, but before we reach that point, we have to consolidate our position as an astrologer, with correct history, its development, its application, and for its predictive abilities. so that the future generations who take up this science, take up with pride and honor and not with guilt and prejudice. So isn't it getting beautiful! Keep adding :-)

Sreenadh:

All good, but decrease the ego, and be realistic. :) These people whom you are talking to such as Sreeram, Vinita, RK etc are toiling with this subject for long and is for sure spiritually elite. :) Rather than sarcasm here people are more interested in learning and being friendly to each other. :) Is there any lesson in that? :)

Now, coming to the point: Logic can not lead one to the ultimate, but logic is very useful in systematic studies. The ultimate is beyond logic and thoughts - and the better path in spirituality is meditation than argument, or rather argument is not a path at all! In systematic study of subjects for a doctorate of the like, or to publish a research paper, arguments will help, and of course there logic leads the way. Akashik records (knowledge revealed by the cosmic mind) is something you can access without violating the logical limit of BC 5000 - BC 10000 period origin for Ancient Indian Astrology.

- 1) Meditate to know the truth about Akashik records.
- 2) Study History to know truth about Origin of ancient Indian knowledge on astrology and ancient Indian culture.

Neither exaggeration nor neglecting will show us the correct path as Buddha says take

the well balanced middle path. :)

Surya Ianala:

Thanks! For such beautiful words, and regarding ego, it is a relative factor, if you see ego in me, it is because you are having ego problems, :-) If you see a true seeker in me, you are a true seeker yourself, if you see a good guy in me, it is because you are a good guy, everything is just a reflection only, :-), we do not like those who reflect our image. I do not know from where you are dragging all this, ego, sarcasm, lesson, all you guys have to do is answer a simple question: how old is Jyotish vidya?

Probable answers could be: I know it, I can attempt it, I do not know, I am sorry, I can not attempt it, I have no idea, etc. etc. but not ego, sarcasm, lesson etc. This is really getting beautiful, :-)

Please Akashic records is a term used by Edger Casey, and it match's with Akashvani, and cosmic mind does not reveal anything; it is few lucky people who are able to tap that knowledge. Tone of an email or a letter, or a post tells about a person, I am just using your tone .Ha..ha hugs.....:-) Hope you will understand, do not take everything personally, take it as a point of discussion.

Sreenadh:

First of all everything is not a reflection. :) Do you mean we can't be objective at all? :) ok. I don't force an answer - just think of this question that is all.

Quote

All you guys have to do is answer a simple question: how old is Jyotish vidya?

Unquote

Is it a question answer session?! Somebody is 'demanding' answer, and others 'should' answer?! What kind of attitude is this?! - I wonder. :) Is it not kid like?!!

Quote

Akashic records is a term used by Edger Casey, and it match's with Akashvani

Unquote

Phew..! Do you mean in 'Akashic' (meaning, from the sky) and Akash-vani (words from the sky) matches? ok. right. But I would better like to translate the

word Akash used in the current context, as cosmic rather than sky. By the way 'akashvani' is a term used for 'All India Radio' in India. :-)

Quote

Cosmic mind does not reveal anything

Unquote

!!!! I don't have anything to say.....! As far as I know, the cosmic mind reveals many things! I would like to know, what others tell about this opinion of Surya ji. The heart felt prayer of a Yogi, true Astrologer, truly spiritual person etc is - "Let the earth, water, wind, fire, sky, vacuum, education, mind, the waves and the sea

..... and what not, let this whole world be felt by me like an awakened oneness and let it all give the true knowledge to me" . Or when it happens, (normally in meditation), I won't be there but only the vibrant reality. I really don't know, these words could reach upto you or not. Yes, I am speaking of the feeling and communication that happens between the cosmic mind and the true seeker. As far I know, the cosmic mind does reveal many things.....

Quote

It is few lucky people who are able to tap that knowledge.

Unquote

It is not a book shelf from which some one can take the Akashik records and read!

There are 2 biggest books one can have -

- 1) The Universe (Cosmic reality - Outer world)
- 2) Our selves (The Mind - Inner world) They
do communicate each other:
 - 1) Through the 5 senses
 - 2) Through some subtle ways (may be thought waves.. or who knows what ...)

Quote

Tone of an email or a letter, or a post tells about a person.

Unquote

Yes, you are absolutely right - but please use reflection as well, me too will do the same. Yes, it is the subject that is important and not the persons.

The word person comes from the word 'persona' meaning 'mask'. Therefore

normally it is better to use the word 'individual'. All the individuals in this group like the discussion of the subject in a respectable and friendly atmosphere I feel. :) Keep up the curiosity - all the best.

Surya Ianala:

It seems, you look at things from one angle only, and you take everything very personally, it is not a good attitude my dear! Asking a question, is a way of gaining knowledge, or to put things in proper perspective, the answer could be from the people who are open to share their knowledge, or it could be from the questioner himself.

As I said before, it is normal for any person visiting to this forum or any other forum to ask a question, it is up to the people involved in the forum to answer it or not, depending on their time, and knowledge also their attitude towards society. Let me remind you, the first time I contacted you for Kerala sastras, your response was, why not ask this question in Ancient_inian_astrology? :-))

Why did you do that, is it because, you wanted to play or you wanted other members to answer it, fine I am a good sport, I like playing and I said throw?:-) Now you say " foul"?:-)

Akash is sky, Akashvani is voice of sky, Akashic records is a term used by Edger Casey (a modern prophet), now one thing common in all these is sky, ok let us take your All India radio also, it is also from sky, my dear, the radio waves. So doesn't they all match, sky, sky, sky :-)

What is your problem here to express it " phew", in fact you have to view:-) from all angles and cultivate a habit, listen to everybody with out being rude or attacking personally, be humble and knowledgeable:-), god will love you. Cosmic mind whether it reveals or not, it is up to the seeker to harness it, it does not depend on you or me or anybody else's opinion, and infact once you are able to reach this bookshelf, you can pick up any book you need and read :-)), it all depends on your interest and curiosity.

When you say meditation, communication between cosmic mind and the true seeker, etc. etc, well, while you meditate, you do not communicate, you just reach into the silence, surpassing all senses, the whole purpose of meditating is to reach beyond

senses and not to communicate using them, the basic principle of meditation is: do not create a thought, do not follow a thought, do not wait for a thought, but thought is something which is passed by the unknown from deep inside, once a person is lost in to a thought, a mantra brings him back into the process of reaching the silence, there is no communication my dear :-) and also there is no feelings involved, it is something you can not explain in terms of sensual attributes. It is travel into the eternal silence; it is a vision linking the soul with the cosmic soul, a travel into unknown,

Deepak Chopra has explained it better, I only experience it, normally I do not discuss it, but sometimes it is OK, to be a kid:-))) When you say it is not a book shelf,then you say, there are two big books.....etc., I am sorry it is totally out of my kid size brain. Forgive me for not able to understand:-)

Again you said: do you mean we can't be objective at all, and then you say, it is the subject that is important and not the persons. You say everything is not reflection, then you say, please use reflection as well, I will do the same! Welcome to the kid's world. bien venu!:-)

Your points are contradicting and interesting, your way of writing is sarcastic but I would suggest use sarcasm in a very subtle way, it will be well taken, instead of being direct. Direct sarcasm is good when two people meet each other in person and they are friends at least acquainted, we are email acquainted. Be a true seeker! :-)

Sreenadh:

My dear :-) ha..ha... Of course for most part of it an answer it not necessary. :)

Quote

When you say it is not a book shelf,then you say, there are two big books.....etc.

Unquote

I said it is not a book shelf, and the other two 'biggest books one can have' is not the books present in the 'Akashik records book shelf' (your view). But rather they are as everybody knows 'the two biggest books one can have'.

Quote

Again you said: do you mean we can't be objective at all, then you say, it is

the subject which is important and not the persons,

Unquote

Can't you see that the word 'subject' used in the above sentence is not the opposite of the word objective (objective x subjective) but rather it means 'A course or area of study' (E.g.: Math is her best subject). Friend context is always important in understanding the meaning of every word.

Quote

You say everything is not reflection, then you say, please use reflection as well,

Unquote

As you could see I said - 'everything' is not reflection and please use reflection 'as well'. Don't you see that the second part of the above sentence also has the meaning 'everything is not reflection' inherent in it?!

Quote

Your points are contradicting and interesting

Unquote

Yes, I could see that :-) See it all depends on the subject. Please don't get confused here the word subject means 'one that experiences or is subjected to something'. :) Yes, a word can have multiple meaning depending on the context. Quote

it is not a good attitude my dear! Your points are contradicting Be a true seeker! :-)

Unquote

Thanks for the advice :-) But friend, I am a normal human being and neither a individual having that good an attitude, nor a true seeker. As a simple human being I may commit errors as well. May be, it is the actions than the words that can speak better for me. Sorry for the fact that I couldn't rise up to your expectation. :) If at all others think that I am a seeker (devoid of 'good') it is ok. Why even if they think that I am not even a seeker that is ok. Because why should I be worried of all these things! :) Ok. What ever that be, thanks for the advice. They (our ancestors) say that 'advice is something we give freely to everyone and would never like to take'.

May be they are right. :)

Quote

Let me remind you, the first time I contacted you for Kerala sastras, your response was, why not ask this question in Ancient_inian_astrology? :-))

Unquote

Yes, that was a right suggestion, and I am not regretting it. I am happy that I gave such a suggestion, pearls which can trap light start shining and it is good to see. Every astrology group needs some catalysts, and it is always good to harvest from the natural circumstances. ;)

Surya Ianala:

Your post is as confusing as the dating of Jyotish vidya :-))

[Editor: The thread branch was becoming useless, with no extra information coming-up from Surya Ianala, and his ego surfacing again and again. Why bother answering that stupid insistence? And the thread branch ended without any further response. The whole discussion was become a person centric – i.e. Surya Ianala – rather than subject centric. Everyone was trying to “correct his logic, and make him understand” – but alas! All in Vain! One The major questions to be answered was what is his real intention. This question is taken-up below and I will list the efforts by each individual to educate Surya Ianala blow that]

What is the real Intention – Surya Ianala?

[Editor: Parallel to this, another thread which Sury Ianala started was running – in which he was asking for a copy of ‘Kerala sastras’ (astrological texts of Kerala origin) without even the basic knowledge that it is not the name of any text, but a general term! The questions, put forwards by Sreenadh below, therefore has some connection to that other thread as well]

Sreenadh (To Surya Ianala):

First of all be sincere and say, are you a real sincere student of history? Or of the manuantara mathematics and calculating the origin of everything from the god theorist? :)

First of all know that to systematically study any thing, one should select a small frame of time. Historians are not fools and so they don't start everything from god. :) They know of there pre-set borders in every study. Are you a historian? From the above basics, you can't be! The question is -

1) Are you interested in getting a list of astrology books originated in Kerala?

OR

- 2) Are you interested in Astrology? OR
- 3) Are you interested in History? OR
- 4) Are you interested in Religion and spirituality? OR
- 5) Are you just interested in questioning?

Just sincerely real the purpose of this sequence? What do you want? :) Really I fail to understand! Please elaborate.

Of course this forum is called 'Ancient_Indian_astrology'. But I don't think it is a history forum. But rather it is an astrology forum. But ofcourse genuine discussion can branch to any subjects including history - but yes, it should be genuine and sincere. Then only the somebody may take pains to answer those questions. Otherwise why should he/she?! No one gives any guaranty to anybody that, somebody is sitting in this forum with answers to all the questionnaires somebody else brings along with!!

Surya Ianala:

How does it matter if I am a historian, astrologer, religious or spiritual person, question is simple, how old is Jyotish vidya in terms of earth years. But in fact I am interested in all, listed by you, mostly in Kerala sastras and astrology; see if you can give me the list of all astrological documents originated in Kerala, I would really appreciate that, :-))))

Why? Is a very difficult question, but here I am asking "how", so instead of worrying about the questioner, we should worry about answering the question, in what ever way, though I like your way.:-)) Lord Krishna did not ask Arjuna, oh please stop it, who are you, historian, astrologer, warrior, etc. etc., he just answered each and every question.

Do not imagine that I am Arjuna can not hold the bow and arrow, leave alone, hitting bulls eye ;-). So the question is - How old is Jyotish vidya in terms of earth years? :-))

Sreeram Srinivas:

I am not sure if anyone has the LIST of "Kerala" sastras (in your words) complete or incomplete list. But for your inquisitiveness, let me clarify that most of the revival

of "today's" astrology is from South India - i.e. primarily Kerala & neighboring states. Some of Astrology sastras which have Kerala base - Prasnamarga, Krishneeya. There may be many other scriptures, but we are not aware of.....you need to wait for some more time, till I complete my own study on it & compile them in one place.

I hope you heard or read about Sri C.S. Patel who has given the exhaustive list of scriptures complete it availability in various libraries in India.....in the bibliography of his books....kindly refer to the first few editions....later the publishers have changed the format of providing the bibliography.....

Surya Ianala:

Thanks for the information, OK I got your email id, I am aware of Prasnamarga in 2 volumes translated by B.V. Raman Synopsis: An exhaustive treatise on Prasna, or horary astrology. Authorship is attributed to a Namboodiri Brahmin of Kerala, who wrote in 1649 at a place called Edakad, near Talasseri. Motilal Banarsi das. Then there is this site: www.Scientificastrology.com, here they are trying to consolidate astrology based on each state of India.

Sreenadh:

Quote

www.Scientificastrology.com, here they are trying to consolidate astrology based on each state of India.

Unquote

"consolidate astrology based on each state of india"?!? It is just an astrology site by some person from Kerala, and I couldn't find any book index based on state there! Are you too related to that site :-)) Ok. Good to know that you are in search of Kerala astrology. :) Have a good day.

Sreeram Srinivas (To Surya Ianala):

Sorry, to left out a question of yours unanswered in my previous mail Question : how old is Jyotish vidya in terms of earth years:-)) Response : Kindly appreciate we are not historians, only parishioners of the great subject Astrology, how old or new is the subject is immaterial, however, the astrology subject perse is centuries old subject and to "put a figure" of its starting date is beyond my knowledgebase. Trust the same with

you also.

The groups- identity as "ancient_inian_astrology" is intended to be broad interpretations / outline of subject discussion strictly on the lines of original scriptures.....i.e. not to add or innovate the subject with new found discoveries like Pluto or Neptune or Uranus or new techniques - new dasa systems or house division systems.....

Nowadays it is a fashion to carryout research and redefine astrology - like Jupiter will act like Venus, Venus acts like Mars...etc..(this is an deliberately exaggerated example of current research topics - kindly to not take in literal sense)

Surya Ianala:

I agree with you that nothing should be added or deleted from the original, but how do you know that what you have is the original and not a developed one, given the history of Jyotish vidya or sastras. History of Jyotish; almost in any document Starts with, it is said that god delivered it to four rishis, or it is said that Bhrigu son of Brahma, got it from Brahma....., or it is part of vedas, or vedanta, Rigveda is 1200 BC, another one says BPHS by Parasara was written in 3102 BC. etc. etc. it goes on and on. You can not say as a practitioner, the history part of it is immaterial, it is as important as the science. If today we are worried that new research will add or innovate new ideas, this fear is/was true for all the ages, since Jyotish was created. So which is original, the true text without any additions.

So, I asked, "How old is Jyotish vidya", here I am not adding any thing new, infact we are trying to find out , if anyone added things like Uranus and Pluto in the past etc. so I expect people to contribute what ever information they have with regard to history.

Sreenadh:

Quote

History of Jyotish; almost in any document starts with, it is said that god delivered it to four rishis, or it is said that Bhrigu son of Brahma, got it from Brahma.....,

Unquote

The above statements essentially reflect you lack of direct interaction with the original books. :)

1) As per Skanda Hora (Arsha school of astrology)

Skanda taught this knowledge to Brahma, and this first book of astrology, which is also known as Jyothishmati Upanishad, is written by Lord Brahma himself. Brahma taught Daksha Prajapati and the book written by him is known as Brihat Prajapatiyam. Daksha taught Saptarshis (7 sages) and they others. Thus the story given in Sounaka in Sounaka hora by Rishi Sounaka goes...

2) As per Garga Hora (Jain school of astrology),

Brahma taught Garga Rishi, and he in tern taught all other Saptarshis (7 Sages). Those Rishis also wrote books to preserve this knowledge and thus knowledge spread. This is the story as per Garga Hora.

3) As per Yavana Hora (Yavana school of astrology)

Brahma taught Sage Yavaneswara and he in turn taught all others. This is the story as per Yavaneswara hora.

Astrology is Vedanga - because it is used for fixing auspicious muhurta for Yajnja. For fixing of Muhurta (Proper time), astronomy and ephemeris part of astrology is necessary, and the concept of Muhurta becomes relevant only when we accept the importance of Predictive astrology. This indicates that whole of astrology (both mathematical and predictive parts of astrology) is Vedanga. Both these parts of astrology is well supported by Vedic culture, and in Vedas we could find the existence of Astrology existing in that period itself. Nirayana astrology is related to Tantiric culture and the breath structure of time. 21600 min in the zodiac circle and 21600 breaths makes a human day! This indicate that Nirayana system of astrology is more related to Sindhu-Sarswaty Tantiric culture than to Vedic culture which promoted Sayana system of astrology. This essentially indicates that astrology could even be older than vedas even though it is also a Vedanga! Or rather Sayana Astrology is Vedanga and Nirayana astrology could be older than Vedas and it is part of Non-Vedic culture.

My question is from where you got Bhrigu as the first acharya of astrology?! Why you are confusion the use 'Vedanga' and Guru-Sishya parampara told in astrology?! These things essentially point to the fact that, you neither have direct interaction with extracts from these books nor have a systematic method in approaching such

issues.

Quote

If you see dating of vedas, it is dated around 1500 BC etc, some have dated around 3900 BC, and now some are saying it is around 7500 BC etc

Unquote

This is what we were telling to you, and you again and again asks the same fooling question, 'How old is Jyotisha?', as if we could give you the birth chart and life details of astrology itself!! :-):)

But the questions is good - in the sense that it will help us in disusing the proofs available in some of the ancient texts, which could help us in fixing the epochs of at least some original references. But are you asking the question –

- 1) How old is Jyotisha? OR
- 2) Are you seeking the list of books originated in Kerala?

You seemed to sink in the projected ego of yourself at times. But ok, we will try our best (even though it is not our duty, or something to which we are committed to) to help by providing at least some references to the 'list of books originated in Kerala' and 'Some passing thoughts on the history of astrology'. As you could see, as far as the foolish question 'How old is Jyotisha?' is concerned, we can't help much. But rather you should toil, and try to get some thing out of the box, and in due course of time, your thoughts related to it may become balanced and realistic or hope that the Akashik records related to it will become revealed to you. :)

Surya Ianala:

There you go again!, personal attacks will not do any good to you, me or Jyotish or the poor question, It is a question which needs to be addressed, not my personal attributes, if you keep your traits in check, mine will automatically vanish. All you have to do is answer a question if possible for you, or do not attempt it, it is not necessary that you have to attempt it, if you think it is a foolish question leave it, do not write all that \$\$\$\$\$%\$%^%. Remember ego, sarcasm, and lesson your words! :-)
And not mine. See! Now you are telling me stories like my fore fathers, :-)
It is your prerogative to keep the tone of the email with in respectable limits, hope you understand. Question remains? :-)

[Editor: Again friction and no useful extra info coming up from Surya Ianala. And the thread branch should have ended. But Sreenadh foolishly responds to that again. Sreenadh was asking for insult from this pompous fool named Surya Ianala – and got it, without much delay!]

Sreenadh:

Quote

See! Now you are telling me stories like my fore fathers, :-)

Unquote

That sounds good...! :) I am praised.. :) I would love to be with them, because one should know that his at least some of his fore fathers were really knowledgeable persons. :) In India we are proud of our fore fathers and as you know the whole of Vedic knowledge and astrology and many more subjects given to us by those gifted scholars - the great Rishis. :) We love, respect and value our fore fathers and even the stories they told. Just see Mahabharata, Ramayana or the Puranas. Either the stories had some special hidden knowledge or some lessens to teach about human behavior and worldly situations. They were really wise and the stories really good. Actually in astrology we are trying to understand the wise stories told to us by our fore fathers. They hide most of the knowledge in stories; because they know that most of their ancestors will be fools who will not value their knowledge and loss it in the way. So they encoded it metaphorically in stories so that at least someone of the posterity will understand its value and decipher it. May be you too is part of that decoding process - the rhythm continues

Surya Ianala:

I would not like you to be with them, they all are dead, I would like you to live a long life and it is very important to have a person with your attitude for good results, particularly, in research, I always like failure first, because it opens up multiple avenues, so thanks for your comments. If possible please give me your birth details, may be I can help you:-) Thanks! Fore father!

Sreenadh:

I hope you are not calling me "Monkey".....

Surya Ianala:

It is up to you to understand! It is always OK to take help from elders!

[Editor: Sreenadh did not respond. What to say to this fool – who does not know manners! As non-behaving member, a ban was roaming above the head of Surya Ianala – which he gradually earned with such handwork! But AIA members where decent enough to keep this fool play for some more time in the group – with his pompous foolishness. And so the story continued]

Madhu Nair's effort

Surya Ianala:

How old is Jyotish Vidya? In earth years. As per geologists, earth was formed around 4.57 billion years ago.

Madhu Nair:

I feel you haven't so far correctly understood the word "Jyotish". The apt word for Jyotish is Kaal Vidhana Shastra, or the science of Time. Hence, the Keralite Astrologers of yesteryears use to draw a circle to represent zodiac in Palmyra writings (parchments) of their Horoscope writings. A circle is best represented to depict Time since it has no beginning, no end. Now pleases ponder whether it is humanly possible to find the beginning of the flux that is called Time. If it is possible for you, then you have actually discovered the age of Jyotish (That which spread Jyoti or light into the events of Past, Present & Future, embedded in the womb of Time)

Surya Ianala:

Few definitions: Jyotisha in Hindi and English usage is Jyotish. The Sanskrit term "Jyotish" is derived from the root meaning "light" and "isha" meaning "god", thus it means science of light-the light within each of us that is a microcosm of light of the universe. Jyotish is a Sanskrit word meaning inner light; it is the light of life, knowledge and god influencing all beings throughout time. Jyotish is the Sanskrit name for Vedic astrology, meaning "science of light". Jyotish means Jyot- Ish. Jyot means Light & Ish means God, so we can say Light of god. The Sanskrit word derives from jyótis - "Ja"+ "Ya" + "O" + "T" + "ish" to get the root meaning as "water or birth" + "in addition to" + "earth" and "stars" + "knowledgeable" equating as one who is knowledgeable, or enlightened with knowledge, of birth, fate, and relationship

to water, earth and stars) or which means "light, brightness", but in the plural also "the heavenly bodies, planets and stars". Jyotish is : Kaal vidhana sastras - a circle.:-)
Thanks! For your comments

[Editor: With this Madhu Nair too came to know that there is no point in trying to educate this person, and so he did not respond. But then 2 people – Srinivas and Sreenadh will then again foolishly run after and catch this monkey's tail – trying to educate the one who does not deserve! I am giving them under two subheadings – Sreenadh's effort and Srinivas effort]

Sreenadh's Effort

Sreenadh:

Here are some links that may increase your thirst for knowledge and reverence to ancient Indian knowledge.

- 1) <http://koenraadelst.bharatvani.org/articles/aid/astronomy.html>
- 2) <http://users.skynet.be/Astrologie-Vedique/english.htm>
- 3) <http://www.harappa.com/har/har0.html>
- 4) <http://www.harappa.com/indus2/index.html>
- 5) <http://www.namboothiri.com/articles/contributions.htm>
- 6) <http://koenraadelst.voiceofdharma.com/books/ait/ch24.htm>
- 7) <http://www.hinduism.co.za/oldest.htm>

Actually there could be many such sites. Even a small search shows me that there could be hundreds of sites from where you could get valuable martial, that could guide you in your search to find

- 1) A common link between "Precession and History of Ancient India".
- 2) Similarly you could find many sites which lists the contributions of ancient Keralaites to mathematics and astronomy. Kerala derives the power for the search of knowledge from Ancient Indian Culture.

Surya Ianala:

Thanks for pulling some interesting sites, no 2, has a very interesting discussion, which clearly tells the story behind dating, there is a big possibility that most of dates were fixed with or without any actual evidence, and during that time, no one from

India could have been in a position to guard the Indian interest, given the fact that India was under foreign rule for almost 10 centuries. One interesting site is: http://www.hindureligions.com/Astro/Astro_1.htm

Sreenadh:

K V Sarma has published a detailed bibliography of astrology books originated in Kerala. It was published by Hoshiarpur University, Punjab. (You can get a copy of the book by writing to them) The book's name is "A History of the Kerala School of Astronomy" by K.V.Sarma. Viswaswaranatha Institute, Hoshiarpur.

Surya Ianala:

Thanks for info!

[Editor: God, Good that that branch ended there!]

Srinivas's Effort - 1

Sreeram Srinivas:

My request to Mr. Surya Ianala once again is that it is immaterial to debate as how old is Jyotish.....kindly stop raising such endless debates & discussion.....concentrate more on the subject of astrology.....do some authentic work... share with other members any worthy findings that you may have.....instead of harping on a single issue.....I would also request other members NOT to respond to such "trivial topics" primarily intended to draw the focus away from core astrology.....

Mr. Surya Ianala seems to have all energies & time in writing or raking up none issues.....& keep dragging on endlessly.....it is time moderate his e-mails for the good of the lists.....

Surya Ianala:

Thanks for your comments, and I assure you that once I consolidate all the information available, I will definitely share it with all the members. There are lots of astrologers brooding on this topic, no article or book on astrology is complete without highlighting the fact that we are dealing with the oldest astrological science available, this question is not without a reason,

As I have started writing a book on vedic astrology and palmistry, but I have

certain dead ends, and this is one of them. Instead of starting: Jyotish vidya is very old, or ancient, or very ancient or believed to be, or said to be etc. etc. wouldn't it be nice and more informative, if I start the history with: Jyotish vidya is xxxxxxxxx years old, basis for such a conclusion etc.

There are other dead ends like:

Why the order of vimsottari dasas is Me-Ket-Ven-Sun-Moon-Mars-Rah-Jup-Sat- Me, and also why certain no of years is allotted to each grah like Kethu 7; Venus 20; Sun 6; Moon 10; Mars 7; Rahu 18; Jupiter 16; Saturn 19 and Mercury 17 years. There are others, I am very well aware that I will face lots of resistance, :-) before I will reach anywhere near a factual figure.

Do not shun all those, who ask questions, instead encourage them because, it triggers a series of thoughts, which could lead to better understanding, and a forum should be open to all, to ask, to comment, to contemplate, but not to attack personally, instead exhaust the questioner with knowledge and reasoning, I think you agree with me.

As I said before, A question is posted by some visitor, If I have knowledge and I feel I can justify my answer, I will answer it, but If I think it is foolish, or trivial, I would rather not comment on it, but asking others to join me to shun the person or remove his email from the list etc. is the last thing I would like to do, because I believe in vedic astrology and its predictive ability, and I also believe that one or few investigative question would not undermine its credibility or divinity.

The whole purpose is to write a book with authentic knowledge, not just a book. All Rishis when asked: how, when, and who with regards to creation, they answered to the best of their knowledge and was very satisfying, but when asked why? even great rishis agreed, this is one thing they could not reach, why the universe was created?. So dear Sreeram jee, I respect your opinion but it is not universal.

[Editor: Srinivas did not respond to this – he must have understood the futility of the exercise]

Kishore Patnaik's effort

Kishore Patnaik:

If someone wants to know about the history of astrology, I think they are better to enter

the groups on Indian history. (you can see my groups named Ancient History and one more at Vedic history)

The links to groups are as below

1) <http://groups.yahoo.com/group/ancientindia>

2) <http://groups.yahoo.com/group/vedichistory>

Talking of Jyotish history at great length (in this forum) is like discussing how to raise a plantain tree when all that you want is to eat the plantains since you are hungry!

Surya Ianala:

Thanks for the info, :-) Regarding plantains,

Banana History

- * The origin of bananas is traced back to the Malaysian jungles of Southeast Asia, where so many varieties and names for the banana are in that area.
- * Some horticulturists suspect that the banana was the earth's first fruit. Banana plants have been in cultivation since the time of recorded history. One of the first records of bananas dates back to Alexander the Great's conquest of India where he first discovered bananas in 327 B.C.
- * In some lands bananas were considered the principal food. Early travelers and settlers would carry the roots of the plant as they migrated to the Middle East and Africa. From there Portuguese traders carried banana roots to the Canary Islands, where bananas are still grown commercially.
- * When Spanish explorers came to the New World, so did the banana. According to Spanish history, Friar Tomas de Berlanga brought the first banana root stocks to the Western Hemisphere.
- * In 1516, Friar Tomas sailed to the Caribbean bringing banana roots with him; and planted bananas in the rich, fertile soil of the tropics, thus beginning the banana's future in American life.
- * Bananas were officially introduced to the American public at the 1876 Philadelphia Centennial Exhibition. Each banana was wrapped in foil and sold for 10 cents. Before that time, bananas came to America on the decks of sailing ships as sailors took a few stems home after traveling in the Caribbean.

* In the late 1870's, with the invention of the telegraph and the development of the Central American railroads, the banana industry finally took shape. Systematized growing fields and refrigerated steamships signaled the end of an era when bulky full stems of bananas were shipped on sailing vessels.

* Courtesy: International banana association :-)

Kishore Patnaik:

Please do not waste the space and time of others.

Surya Ianala:

It is not fare, I am trying to get some information on astrology and you answer it with plantains etc. and now you are asking me not to waste time and space. :-(Not fare. I thought you are more interested in plantains than astrology. So I gave you some information regarding plantains, but any way would do mind if you can write something about history of vedic astrology. I would really appreciate :-)

Asato ma sadgamaya

Tamaso ma jyotirgamaya

Mrtyorma amrtam gamaya

Om Shanti Shanti Shanti!

Do you know why, lord Ganesha has an elephant head?

[Editor: Kishore Patnaik's answer was correct and to the point – It was high time that this fool Surya Ianala is banned from the group. But AIA moderators will not leave it without giving some more effort to educate this man with an agenda to disturb the normal flow of the group. Further even a fool's statements can be utilized to share useful info in the group]

Sreenadh:

Please avoid such arguments, and deal with the subject.

1) I appreciate the view of Madhu ji on astrology, calling it "Kala vidhana Sastra" (Science of Time), since that is one of the ancient names given to astrology. Astrology is the study of the rhythm of the solar system. And that is why Biological clock, Circadian Rhythm etc becomes important. I hope Madhu ji will explain his valid view in detail. Dear Surya ji, stop laughing a valid argument based on partial knowledge, rather request Madhu ji to supply further evidence, and try to learn.

- 2) Jyothisha or Jyothi sastra (Science of light): Can it be the inner light? The light that is life? Prana (Breath)? The whole of astrology sprung from the study of rhythm breath, as breath pattern is essentially linked to the human biological clock and circadian rhythm. A lot of scientific study is going on the field. Try to acquire knowledge of the same.
- 3) I disagree with the translation of the word 'Sastra' as 'Science', whether it is done by Madhu ji or Surya ji. As I have mentioned several times in this forum, the ancient definition of Sastra is 'Sasyathe iti sastram' meaning 'The one that advice is sastra' or in other words, Sastra means 'Ancient Advice'. There for the word Jyoti-sastra means 'Ancient advice about Light', what ever that light be. The word 'Kala vidhana sastra' means, 'the ancient advice about the rhythm of time'.

Dear Surya ji, please treat others with better respect, as always there arguments would be based on some valid foundations, instead of making fun off, just ask/request them to reveal what those foundations are; or in other words, what is the data they have depended upon. I am in no way against your queries or search – but just pointing to a maturity problem.

Dear Kishore ji, be patient and please don't be so rude, something worthy may come out of this Surya ji. Let us wait and hope. :)

Kishore Patnaik:

I was not rude in the first message. In fact, I tried to be of help by giving the addresses of my other groups where he can talk of History. But when this person has made fun of me, I had to be point blank. I hope we will stop these arguments here, since the very reason why I was asking him not to discuss History here is to stop wasting the members' time and I think continuing the arguments will defeat the very purpose of my advice.

RK Dash:

The proceedings of the past few days disappointed me. Your intervention is timely. When Shri Patnaik used the trope of plantain to make a point, another

member launched into a silly, irritating cut-and-paste spiel on banana. Humor may be an instrument once in a while to ensure that our exchanges are friendly and imbued with "saumayna". That is not the end.

Those who do not care about astrology content in their post and do not think and/or study -- as Shree has pointed out in his other post -- before hitting the keyboard are advised to not mess with the space here. I was about to give up on the forum, thinking there are no minders.

[Editor: Both Kishore Patnaik and RK Dash expressed their opinion and impression about Surya Ianala clearly and the same was becoming the general AIA opinion]

Sreeram Srinivas Effort -2

Sreeram Srinivas:

Scientific community has been trying to put age of earth for quite a long time.....and they shall continue another few centuries.....each day some discovery overrides earlier age calculations.....You want to join this bandwagon on astrology is your wish.....research is OK but choosing endless topics is what is detested.....

Second order of current research elsewhere.....Benefics work good in Satya & Dwarpara yuga....while Malefics are the best desirables in Kaliyuga.....keep arguing with no end results....come on you have nothing to validate...except some mythologies...to which there are many versions of the same story.....

Third order of research.....Jupiter gave good results in Satya & Dwarpara yuga...., but in Kaliyuga, it is more of Venus & Rahu that delivers....!!!!?!!! i.e. Jupiter & Venus have exchanged their roles !!! Actively supported by those who believe in Playboy Shri Acharya Rajneesh followers!!! (Note : Would apologize for using this loose statements.....do not want to incur wrath of his supporters, I have NO intention to demean him or his teachings.)

The list goes on & on.....you are invited to continue this research with zeal.....provided you are willing to quickly realize that down the X number of centuries down the time lane.....there would be a mention of that great sage by suri_allam@yahoo.ca said this & that.....etc... It is NOT about resistance as you

mentioned, but idiosyncrasies in the name of research !!!

All the so-called research that you mentioned have NO relation to the "predictiveness" to which you are trying to cloak your research on.....

As for encouraging investigative questions - Why the order of vimsottari dasas is Ket-Ven-Sun-Moon-Mars-Rah-Jup-Sat-Me..... is the only worthwhile question.....(as shared by you).....many of sincere students of astrology do have answer for it.....probably you also would have got it.....provided if you have gone through astro_classics yourself.....

I have no ill-feeling towards anyone....but for the topic generated Heat!!! Shall continue to respect the individual as usual!!!

Surya Ianala:

Thanks for comments, one thing about validation, how do you validate anything related to astrology, :-) not possible for now, but yes one day, yet to come, we will or future generations will be in a position to validate it and reach where our great rishis stood once.

"Predictiveness", this is what is required, otherwise astrology or no astrology, it would not matter. As far as history is concerned nothing valuable to me in this post.

Sreenadh:

Try to write informative long mails which would empower others with knowledge. Please take care to –

- 1) Include astrological content in the mail.
- 2) Deal with the subject at hand after proper study and thinking.

These are unsaid rules, followed by every good group. Otherwise, our mail history will become cluttered with small chat like mails, and those who are going through previous mails will not be benefited with informative content. I hope you will follow these norms.

Kishore Patnaik:

Short and sweet but well said!

Surya Ianala:

Thanks for all those comments sweet or sour:-) but nothing valuable as far as history is concerned! It would not matter if you keep passing among each other, with

sweet nothings, how old is Jyotish vidya? Question remains? Very sweet!

Lokesh Khosla:

Does it make a difference, how old it is? I doubt it. So move on.

[Editor: Surya Ianala has proved himself to be plague of useless argumentation. Now who will dare to touch him and dirty own hands?! – was the question remaining to be answered]

Sreenadh - Last effort

Surya Ianala:

Question is "How old is Jyotish Vidya", in earth years? Please answer with out preaching about ego, sarcasm and lessons :-)) I am looking for factual dates, if available, or contemplate using available dates. No personal attacks please, :-)) INSTEAD attack the question.

Sreenadh:

Quote

Question is "How old is Jyotish Vidya", in earth years?

Unquote

The answer is: All this development of Jyotish vidya and the concept of Rasi chakra might have started around BC. 10000 or the like. You will find the supporting arguments and the research done related to this subject, in the works of Chandrahari, in the files section of this group (study and such pain staking efforts and please don't ask to spoon feed by continuing doubts on doubts). This is the answer I could provide, you like or dislike that answer is upto you. I can not explain why I said so in one or two mails and so won't like to discuss it further here. You continue with your studies, at some point of time, if you feel that this answer had some value then I would be glad...

[Editor: It was becoming too much. I wonder why Sreenadh still tried to answer it at all!]

Surya Ianala:

Why you said so, could be some of your planets present in unfavorable positions :-), making you comment sarcastically. See it is a research topic, which has not

been addressed in real terms of factual dates, like it should have been, you might call it foolish, egoistic, sarcastic, new fashion, etc. etc. but all these do not add a point to the topic in discussion, and please I do not understand why you are under this impression that, I am looking for some answer, like I am appearing for some examination or some quiz etc., why is it so difficult to perceive it as a topic of research.

I know Sri Chandrahari, his work, website etc. etc. let me explain again. XYZ is a topic of research, when it is placed in an open forum, members, individuals, people, persons, kids, masters, gurus, disciples etc. etc. If they have any information, it is up to them to share it or not, there is nothing here to feel burdened or a feel bad about the question, questioner or the subject itself. So please, if you gave some information, it is taken in its right spirit, there is no scope for extra comments, you know what I mean, let me tell you, I am very well aware of the knowledgebase available for such a question, in India or outside. But I can not stop our search, and there is no information (spoon fed or not) available with you that can satisfy me, or anyone, but every drop is a part of the grand ocean, so every drop is valued. So if possible add or leave it to others or to the fate of the question. Thanks! Jesus Christ!

Sreenadh:

Quote

See it is a research topic, which has not been addressed in real terms of factual dates

Unquote

Have you seen or studied the pain staking researches happened in that field, to make such a comment?

Quote

Why is it so difficult to perceive it as a topic of research?

Unquote

It is a topic of research. Here and now, mainly for you. :) Every researchers and seekers has much work to do (in the field of astrology itself), and they are pre-occupied with their work, the huge amount of work we see before our eyes (or

rather we see it as duties that should be done by us). (Chandrahari, Me and Many others are not exception to this statement) If you are one in that group of seekers, toil with your subject (=area of study) and come out with something fruitful. Don't expect others to think for you. :) It is one of the primary rules in any true research.

Quote

I know Sri Chandrahari, his work, website etc. etc.

Unquote

The question is - Did you read his books, on the same. Have you seen and read his research efforts on trying to locate the beginning period of astrology and the concept of zodiac? There is a big book 'The Hindu Zodiac' dealing with the same by Hari in detail. You know Hari or not is irrelevant, but have you read his efforts on the same is important as far as the question you select for yourself is concerned.

Quote

I can not stop our search, so if possible add or leave it to others or to the fate of the question.

Unquote

Dear friend, it is 'your search', take the responsibly and proceed. All the best in your efforts. :)

Quote

Every drop is a part of the grand ocean, so every drop is valued.

Unquote

Truly said. :) And we know how valuable every drop is! So dear brother, be in touch, even if not you can't forget us!! Thanks! Jesus Christ! (We got a good friend, who really acts like a true foe) Om Nama Shivai! (Why you are giving me thorny bushes with fruits to toil with?!)

Note to others:

- Dear all, am I right or wrong in the following statements? Thanks! Jesus Christ! (We got a good friend, who really acts like a true foe).
- Om Nama Shivai! (Why you are giving me thorny bushes with fruits to toil with?!)

Quote

Let me remind you, the first time I contacted you for Kerala sastras, your response was, why not ask this question in Ancient_inian_astrology? :-))

Unquote

Surya contacted me by personal mail, and I requested him to ask his question in our group Ancient_Indian_Astrology. I think it was a right decision. What is your opinion? :)

Surya Ianala:

Again, confusing! :-))

David Andrews:

I am distressed to note that in your communications you bring the hallowed name of Jesus Christ who is worshipped by about a quarter of the world's population. Hope His name is treated with reverence.

Sreenadh:

Any one who is not treating the name of that great master without reverence is not really in the path of spirituality. Worshiped or not, he was an enlightened guru, who was so companionate towards the world and the people. He is one of the true masters who gave maximum importance to love and to realize the truth. May be Surya ji is a individual born in Christian religion (I don't know, and I won't like to ask as well. Because it is not the religions, but rather the ideas are important), and I am an individual without a religion (one who respects spirituality and ancient knowledge, but not at all blinded by religions) but one who respects all religions, I think it is not going to cause any problem. Of course the name of Jesus should be treated with reverence.

The name of Jesus mentioned in previous mail by Surya ji was to express wonder, I think, similar to "Oh! God!", and I don't think that it had any religious indications. The words "Om Nama Shivai!" seems to have been used in a similar sense to indicate "I bow to god, and stops here. My salutation to all living beings who are the embodiment of God' or the like. Also look at the words "Om Sri gurave Namah!" in the beginning, the contextual meaning of which could be, "After saluting my guru, (and receiving his blessings), I am starting to write/speak something" or the like. Such salutations to god or the name of god used to express wonder or the

like should not be taken in their literal sense I think. May be Surya ji have a different opinion about this, or may be he too feels the same.

Better we should not worry about the god, and worry about ourselves. What ever we simple small creatures may speak or think, god (The great cosmic entity) knows better than us and handle things better than us. Instead of worrying about god we should worry about our selves, and try to realize god within us.

Note:- If anybody feel that this line of discussion, (unintentional of 'Jesus') may lead to controversies, please don't respond to this mail. After all this is an astrology group. :)

Surya Ianala:

Jesus Christ! It is an expression: please save us :-). It is a normal usage, which has crept into English language, e.g. For Christ sake!, Jesus! etc. etc. final meaning is please save us, I hope you got it. Regarding me, I am born in a very traditional Hindu family, but to understand god, in the past I had visited, church's, mosques, sufi saints, Sri Shiridi Sai Baba, gurudwaras, Buddhist temples, ashrams, any person or religion or sect etc. etc.

I listen to Bhagwad geeta, do my pooja, at the same time I also read holy Bible my intention is to read all the 24 versions of holy Bible. I am in touch with Hindu mandir and also with Church of Jesus Christ of latter day saints. Jesus Christ is as close to me as is lord Krishna and Lord Shiva. Sreenadh jiee had already explained, mantras I am using :-)

Surya Ianala:

So, where are we?

[Editor: Only a mad man will respond to that question now! There is no use in wasting time arguing with this person! No response came and the thread ended. Surya Ianala got removed and banned from group – as expected]

Logic Ladder

[Editor: This section was rather a song by two resonating souls – thinking in same direction, feeling the same]

Sreenadh (To Vinita Kumar):

Those were nice thoughts. I share the same ... Thanks for the good mail. :)

When we start to settle down...

We begin to wonder, why these doubts...! This moment!!! Let us float in love! Existence! No words! I can't describe it! When we see how small we are...

Time, God and the real vastness!! Me in

wonder - Oh! I don't know!!! Wonder

stuck, I say calm, Oh!! Questions?

Answers?

I don't have them both!!!

Mouth opened, I stay wonder struck!

Doubts?! I don't know where they are! I

know you too don't.....

Ok. Ok. You want to play the logic game, right? Then make the questions and catch the logic ladder. I too would like to play. :)

There is an answer! Catch him, and don't let him go!!

Here is another! And other one there!!!

Vinita Kumar:

Logic ladder thrown here and there

Why can't I catch in a game so fair?

But suspended in mid air before the fall

One moment of truth; one answer to the call

If only I could have....

That would be all!

This falling, this floating,

This agony, this doubt

Life's gory battles we fought;

The silly games we lost....

Don't you think it will then be worth it all? So

let me fall, let me fall!

Sreenadh:

Quote

Life's gory battles we fought;
The silly games we lost....

Unquote

Beautiful!

Quote

Don't you think it will then be worth it all? So
let me fall, let me fall!

Unquote

Yes, I too would love to loss and fall than win. And then what....? Only to know that we lost the most beautiful thing that is life...the moment! Yes, it is rather better to be in the subtle joys.. and embrace the failure that is sure to happen.... and then too be happy... :) Weird is the ways of god!

Worldly way --> Survival of the fittest --> The way of win and ultimate loss!

Godly way --> Be with love --> The path to failure and ultimate win!

Why the evolution outwardly supports 'power' and innately supports 'subtle qualities like love'? Who is the winner and who is loser?

- Christ got crucified (failed) and won the world!
- Buddha born as a king died in a small village known by none at that time (failed) and then too won the world!
- Socrates had to drink poison (failed) and still won the world!
- Osho was poisoned to death (failed) and still won the world!

Am I using improper words? Won the world, or won the god, or is it that they won them selves... or is it that they choose to lose..(by utterly discarding the false notion that life is a competition and they are fighters) and later the world realized that they are true winners.....Who knows! Yes, I would love to echo the words – Life's gory battles we fought;

The silly games we lost....

Don't u think it will then be worth it all?

So let me fall, let me fall!

[Editor: With similar feelings, resonating to each other, there was nothing more to discuss on the same between Sreenadh and Vinita. They both and all the active members in the group were in the feeling that further discussion with Surya Ianala on the same is not going to be fruitful in any way – and thread ended, and Surya Ianala was gone from the group. Even though provided some useful info here and there – the thread as a whole was without direction and as a whole it was wasting words and efforts to do ego management, and thus time wasting!]

73. Transit effects of Planets-should it be reckoned from Natal Moon?

[Sreeram Srinivas, Madhu Nair]

[Editor: Sreeram Srinivas forwarded a mail from another group with a comment and that caused this thread]

Sreeram Srinivas:

Quote

I am now initiating a new discussion about Transit of Planets. Traditionally transit of planets is reckoned from Natal Moon, but many astrologers reckon the transit effects from Ascendant (Lagna).Please come out with your experiences which method gives more accuracy in predictions and how much weightage should be given to Moon and Ascendant. Many times one planet in transit is auspicious from Moon but bad from Ascendant and vice a versa.

Also few astrologers see the Transit effects of Planets from Mahadasa lords and Antardasha Lord's position in Lagna chart. Also give your experiences in this regard.

Unquote

As per Chandrakala nadi the effect of transit planets is to be seen from Lagna and the calculation that is given in terms of its results are also unique - (i am quote straight from Sri C.S. Patel's book and so far it has given consistent results)

Saturn say is transiting over Lagna (Aries). We all know Saturn aspects 3H, 7H & 10H. Saturn being natural Karaka for Longevity thanks to his co-born sibling i.e. Lord Yama"raj",

so start "reverse"count the 8houses from 3H = natal 8H

so start "reverse"count the 8houses from 7H = natal 12H

so start "reverse"count the 8houses H from 10H = natal 3H

- Because it is posited in Lagna start counting reverse 8Houses = 6H

So, finally, we now have the natal 3H, 6H, 8H & 12H which are activated. Being a Malefic planet it gives negative results. If these houses happens to be of friends or enemy's(summary of natural & temporal friendship tradeoff calculations), the results are moderated. Further, Sri C. S. Patel mentions the transits to be also seen closeness of degrees with respect to House Lord for better timing.

Sreeram Srinivas:

Sade-Sati is a different phenomenon,...the classics are all clear that this needs to be seen from Moon.....for Saturn afflicts Moon.....well, if you want some innovation...in the name of research....I shall open another Pandora box.....yes....why not see it from the position itself....as said by Sri C. S. Patel through his interpretation of Chandrakalanadi...

Try to get events of Sade-Sati as it transits through Lagna.....for the same reason.....take transit positions of Saturn in any house....and relate it with the events of that house.....you WILL find some correlation.....in mundanesaturn transiting Leo is said to bring downfall of govt.

Madhu Nair:

If I recollect correctly, in "Vidya Madhaveeyam" there is stipulation, Transits need to be seen from Ascendant

[Editor: The thread ended]